

### Unceasing Wonders

**W**ONDERS will never cease! We have been informed of an addition to the curriculum at St. Joseph's College, Chestnut Hill, Philadelphia, Pennsylvania (i.e.) a Parapsychology Laboratory, much as to the pattern originally instigated by Dr. Joseph Banks Rhine at Duke University, Durham, North Carolina—and this is a Catholic institution.

This information was submitted by Israel Shotz, 5144 Walnut St., Philadelphia 39, Pennsylvania.

Not only does Mr. Shotz vouchsafe the addition to the College as being an active working body but this new group is also recognized by the Parapsychology Foundation, Inc., 500 Fifth Ave., New York City, N. Y., of which Eileen Garret is the original founder.

### Bach Recognizes

**A** RECENT issue of "American Weekly" covers a seance at Chesterfield, Indiana, attended by Dr. Marcus Bach, director of The School of Religion, State University of Iowa, Iowa City, Iowa.

The medium featured in the article was Rev. Fanchion Harwood Dorsch who, for the past thirty years, has been a member of the staff of mediums at Chesterfield Spiritualist Camp.

The data for the story was taken from Dr. Bach's recent book: "The Will To Believe." (Psychic Observer, Inc. \$4.00)

### Spiritualism Does This

**M**ANY TIMES; those who champion the cause of Spiritualism are confronted with the admonition: "So what—what if the dead do return? What good is Spiritualism?"

Such people can be reminded that even the primitive Christians were religious Spiritualists. Reports have it that they often saw visions of Jesus and, in His name, even healed the sick.

But to go even further, Spiritualism; the compliment of Christianity, actually sweetens the bitterest cup, helps bear the heaviest burden, and lightens the darkest days.

The knowledge that life continues after the change called "death" can comfort the saddest heart, thus ennobling mankind with its moral grandeur.

Furthermore, by and through the Holy Ministry of Spiritualism, we come to learn that the grave is no prison house for the soul, but that life, real progressive life, is ours—eternal in the heavens.

### Grace's Interest

**A**CCORDING to an Associated Press release, Princess Grace of Monaco—still Grace Kelly to us—told a journalist recently that she was interested in Spiritualism and had been studying not only psychic science but also Astrology.

The American Journal of Astrology evidently snared the same story because they predicted for Grace a rapturous future. Of course, they mentioned nothing about her interest in psychic phenomena.

### Passes Away



REV. JOSEPH P. WHITWELL

### A TRIBUTE To

Joseph P. WHITWELL

WRITTEN BY

Verna Kuhlig

SEE PAGE 5

## ★ SPIRITUALISM! ★

### Should It Be Taught To Children?

The Spiritualist believes in personal responsibility so naturally we should teach our children responsibility to their family, their school, their community and their country. When they know responsibility to themselves they realize their responsibility to God.

We are accountable for what we have, or have not done for our children upon this earth plane.

—By—

DRUSCILLA VANDER WERFF  
118 Schurman Drive  
Santa Rosa, California

**H**AVING been interested in Spiritualism for many years, I believe I have at last found the truth of its philosophy and teachings, through The Chapel of Truth in Burlingame, California, Rev. Guita E. Prineas, D.D., minister. As a result, I feel it my duty to convey to others what has been such a help to me, my husband and my family.

After attending classes, it was made plain that my line of work in the interest of Spiritualism would be through writing. The class control told me that a teacher would be assigned for this specific work. However, Rev. Prineas is very cautious. She analyzes and discards all data coming through as to whether it be colored or received through the student's mental mind.

### No Coercing

And so this writing chore was pigeon-holed for some time, until we were sure, and I was convinced that these entities were qualified to bring forth a clear and simple way of truth.

We are taught to think for ourselves, and if we do not at first choose to accept an idea, we are always given proof, or sufficient reason. No student is ever coerced into believing or accepting that which is in variance with his way of thinking. A door is opened and

we may enter or close it as we see fit.

In one of our classes, the subject was brought up, "Spiritualism, should it be taught to children?" The entity, impressing me when writing, suggested that I present this subject to the class using as an example my own children: Dennis 12, Gaynl Ann 9, and Gary 6.

**First:** Children while in the formative years should be taught how to live. This can be done in no better way than to expose them to the philosophy and religion of Spiritualism.

**Second:** What do we use as a — (Continued Page 2, Col. 4)

### Psychic Observer Honors Reporters at Premiere



The photograph (above) taken at the World Premiere of the motion picture "The Body Is A Shell" shows, left to right: Wesley La Violette, Andre Farnese, Carla Faryll and James Crenshaw, reporter for Los Angeles Herald-Examiner and Psychic Observer.

## HOLLYWOOD PREMIER

By James Crenshaw

Author of a best-selling Spiritualist book: "Telephone Between Worlds."

(More Photographs Page 16)

**L**OOKING back on it in years to come, the Hollywood premiere of a notable movie called "The Body Is a Shell" will probably be regarded as one of the great turning points in film-making history.

This was not the first Hollywood picture to deal with a metaphysical theme, nor was it by any means the first to show spirits as real human beings, carrying on a believable existence in a real, believable world. What was new was

a brave and forthright effort to present the facts—including the difficulties—of communication between the two worlds in a dramatic screen play.

"The Body Is a Shell," the new Hollywood movie about communication from the afterlife, should prove to be to the film industry what the breaking of the sound barrier meant to the aircraft industry. And the reception this remarkable motion picture receives as it is shown in many cities ought to awaken Hollywood film makers to the great golden treasure of valuable source material available to them for not one but many cycles of movies dealing with the realities and continuity of the greater life.

### Technical Deficiencies

The new picture was premiered on Hollywood Boulevard at the Marcal Theater in the film capital on June 13, with all the usual accoutrements of lights, beauty and Hollywood glamor associated with this type of event. Considering the difficulties of production, not the least of which was the necessity of a rock-bottom low cost budget, the picture came off well indeed, holding interest and making its points in a coherent manner that should be understandable even to the most poorly informed viewer.

Despite obvious technical deficiencies (there is no substitute for money in Hollywood to compete with the slick, technically superior but not necessarily better super-film epics), the film was exceptionally well received. Among those who attended the premiere was Jesse L. Lasky, whose name is synonymous with the growth of the film industry. His comment:

"This is a pioneering effort in the right direction."

As one of the great producers who helped to build the movie capital, his words are significant, for he is an authority on pioneering in Hollywood.

"The Body Is a Shell" is a fictional treatment of true facts, including certain actual incidents from which the fictional story was expanded. Its theme is a reflection of its title—the body is a shell, eventually discarded by all men, leaving a spirit or etheric body in

(Continued Page 2, Col. 1)

### SPIRITUALISTS ALL



THE VANDER WERFF FAMILY: These children follow the teachings of Spiritualism. They are: Dennis, 12, Gary, 6, and Gaynl Ann, 9. They are taught by their mother, Drucilla (right) and Rev. Guita E. Prineas, pastor of the Chapel of Truth, Burlingame, California.

When vacationing at Camp Chesterfield, Chesterfield, Indiana, you are invited to drop by at the editorial offices of **Psychic Observer** and meet the editors, Juliette Ewing Pressing and R. G. Pressing. Also visit the **Chesterfield Bookshop and Bazaar**. (See Page 6.)

(Continued from Page 1)

PSYCHIC OBSERVER, AUGUST 10, 1956

which the man continues to function.

The picture, incidentally, has no lady spirits, a lamentable oversight that no doubt will be fully corrected in a later sequel when a more generous budget no doubt will permit the hiring of such Hollywood angels as will add zest and interest to the realms of the screen portrayed afterlife.

In "The Body Is a Shell," the glamor is provided by a beautiful German-born actress, Carla Faryll, who remains in mortal flesh throughout the film. It is her husband—both in real life and in the story—Actor Andre Farnese, who early in the picture is killed in a highway accident. The plot thereafter concerns his efforts to communicate with his wife, not only to convince her that he is still alive but to help her locate the family assets, valuable stocks and bonds that were taken from the auto wreck site and later abandoned by a tramp.

#### "Up the Stream"

How this is accomplished permits a dramatic exposition not only of the possibilities but also the pitfalls of communication. For instance, there is a Ouija Board sequence that points up the confusions which can be invited by inexperienced sitters who do not have the protection of qualified guides or a properly developed circle.

Another telling scene brings home in a few minutes the problems faced by the average clairvoyant, no matter how skilled, in relaying a message from the etheric world. In this instance, an effort is made from the spirit side to project the words "up the stream" to the medium, to convey the idea that the securities may be found along a small stream not far from the place where the car was wrecked.

In the transmission of the words, the medium misunderstands and tells the surviving wife the message is "Upton Stream," presumably the name of a community. When it is found that no such town exists, faith in the instruments of communication, of course, is shaken.

Meanwhile the girl-widow searches for answers to the after-death problem from more orthodox sources, including a Protestant minister, a Catholic priest and a Jewish abbi. All agree in their way that there is survival and some kind of continuing life after so-called death.

#### Proofs of Survival

The young widow's search also includes a short review of psychical proofs of survival. A family friend, played by Peter Ballbusch, who is also the author of the screenplay, tells of the many instances of verified communication and shows the girl headlines from psychic publications to bring his point home.

So that those seeing the film will not think there was a planned discrimination against the *Psychic Observer* in this regard, Producer Merle S. Gould explained to this reviewer that a sequence showing the front page of the *Observer* originally was included in the film and actually shot at considerable expense. The accompanying dialogue related to an article on Spiritualism and the Bible, but the discussion was found later to be somewhat unfortunately worded and therefore had to be cut. However, the *Observer* is in good company, for many a face that later

became famous was left on the cutting room floor in early films.

The manner in which the stocks and bonds of this film are finally located by psychic means and the interlocking evidence of communication is brought home to the lovely widow make up the final elements of a good drama and emphasize the concluding point of the movie, namely: that the process of discarding the bodily shell is not the end but a great beginning in the continuous life.

#### Wesley's Role

One of the outstanding performers who makes his debut as an actor in the new film is Dr. Wesley La Violette, already world renowned as a composer-conductor, as a philosopher and lecturer and as the author of an interpretative translation of the Bhagavad-Gita called "The New Gita," as well as such other works as "The Creative Light" and "The Wayfarer."

In "The Body Is a Shell," he plays the important role of the spirit guide who attempts to counsel and direct the husband after his passing into the spirit world. He also introduces the picture with a short commentary on man's efforts to bridge the ever-narrowing gap between this life and the afterlife.

Dr. La Violette's role is especially appropriate, since he has long been one of the leading scholars in the field of psychic and metaphysical understanding. Within the limits of screen time and the exigencies of production, he explains to the young man "new born" into the spirit world something of the nature and demands of that world. In the closing scenes, we are made to understand that his learning and growing in the new state will be as real and important—even more so—than when the young man was in his mortal body.

The picture likewise includes a hint of the part played by mischievous spirits and poltergeists in psychical phenomena. A young boy spirit (played by Dennis Gould) tells of his joy in playing pranks but at the close of the film decides to accompany the guide-advisor and the husband to higher degrees in the etheric world, thus overcoming his earth-bound condition.

#### Psychic Artist

Another child player in the film, April Lynn, who portrays the daughter of the young husband and wife, serves to illustrate that communication may be accomplished in many ways. She "dreams" of talking with and being with her father after the accident and brings back a message as to the location of the securities, a message not heeded until it is made clear through another source.

One of the principal sources is a psychic artist (played by Actor Paul Berry), whose clairvoyance—clear seeing—and clairaudience is so well developed that he not only paints beings and scenes from the world of spirit but carries on conversations through the psychic "veil" with consummate ease. This faculty enables him in the end to transmit the correct message which brings about the happy ending—and happy beginning—for all concerned.

Also in the cast of the picture—as a kind of spirit interviewer on the other side—is Leo E. Wagner, psychologist and psychic researcher of Whittier, Calif.

The picture was the result of a highly cooperative effort by a dedicated group of individuals, includ-

ing cast, technicians and the producer-director, Merle S. Gould, who doubled as one of the characters in the screen play.

Gould, a lieutenant in the Air Force during World War II, flew 39 combat missions in the South Pacific and spent a total of 11 years in the service. So often close to the mystery of death, he became interested in the evidence for continuing life.

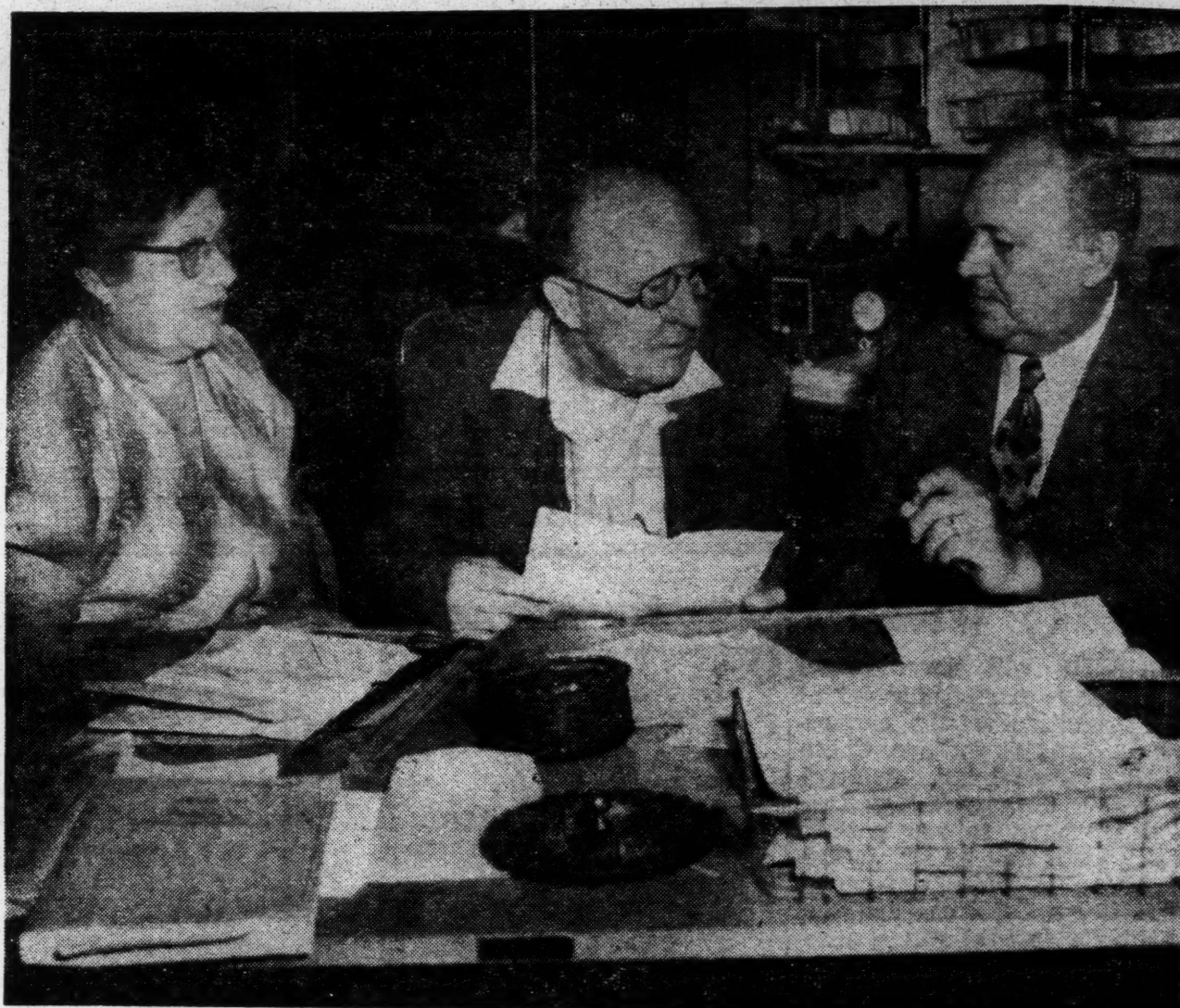
His determination to produce a "survival" movie was the result of a conversation between Peter Ballbusch, montage director for Metro-Goldwyn Mayer Studios, and Brigham Townsend, public relations director for the Hollywood Roosevelt Hotel, concerning the fact that no film of this particular kind had up to then been brought to the screen.

#### Millions Interested

Ballbusch, long a student of psychics, had a story ready, and eventually the financial groundwork was laid for the filming. Now a book by the same writer, also with the title, "The Body Is a Shell," is being published simultaneously with the release of the picture.

Thus was Hollywood history made on June 13. Gould, of course, plans a sequel and more films along the same line under the banner of the White Knight Productions in Hollywood.

He and his equally sincere colleagues will undoubtedly have the support of millions of those who already possess some understanding of these things and the enthusiastic interest of millions more who are seeking understanding and will be greatly stimulated in their search by what they learn from "The Body Is a Shell."



Don Carlos Dalmau (right), (pronounced "Dal-mow-oo"), 1708 Leon Macuna St., Santurce, Puerto Rico, consults with R. G. Pressing (center), editor of *Psychic Observer*, after arriving at Chesterfield Camp for a period of study. Mrs. Dalmau is pictured at the left.

Mr. Dalmau, a retired San Juan representative of the Manufacturers Insurance Company (Toronto, Canada), represents the School of Psychology, Salpêtrière, France. He is well known in the field of psychiatry as a hypnotist, using his gift to relieve severe pain of child-birth—a procedure operating under his direction for the first time in the occidental hemisphere.

The treatment is known as "psychoterapia" by the psychiatrist and the psychoanalyst.

When asked regarding his opinion of the "Bridey Murphy" affair, he replied: "Not conclusive evidence of reincarnation but the hypnotic technique used by Morey Bernstein coincides with known facts regarding procedure during trance state. Split personality or personal conscious survival of spirit, the latter being able to manifest itself through a person in the hypnotic state, seems to be the most logical and common-sense analogy."

## SPIRITUALISM

### SHOULD IT BE TAUGHT TO CHILDREN?

(Continued from Page 1, Col. 3)

talking point to appeal to these developing minds? The children of today are the great of tomorrow; we must think well what we pour into those waiting minds. Can you think of a better place to begin than with "All things whatsoever ye would that men should do unto you, do ye even unto them," the Golden thread of the world's seven great religions?

Even the tiniest of toddlers can see that if he hits his playmate, he must expect to be hit. Of course, we cannot hope to rely on reason and logic with toddlers. Children are simply not always logical or reasonable. They do a lot of strange things they cannot explain. They are, after all, only children and not expected to see things in an adult fashion.

Now, my eldest son has his problems. To him they are at times terrifying. He is put upon by parents, friends, sister, and brother. The very fact he is alive is sometimes such an overwhelming disaster that he is sure he will never survive the day.

#### Law of Compensation

On the other hand, the day that dawns sunny has never had its peer. On these days, he is the healthiest, happiest, handsomest, and the noisiest person in the city.

We have been trying for some time now, to give him a believable way of understanding this important Law of Compensation. It is difficult to face the awesome fact that if you do something spiteful to someone, you won't get away with it even though you seem to enjoy your revenge for the time being. To be confronted with the fact that each spiteful act has gone out into the world, gathered of its kind and come back to rest right on your own doorstep, is not a joy to contemplate.

Now several major disasters have taken place with this twelve-year-old enigma. Finally he has admitted to himself that to think before he acts might be a wise precaution. He has even managed to hold his tongue occasionally and put the law to a test. To his surprise, when the spite was withheld, and replaced by love, a great feeling of elation and pride enveloped him.

When he was asked the question: Should Spiritualism be taught to children?—his answer was a firm "Yes!" And here is the core of

what he has learned from his two years contact with Spiritualism.

"You know, Mother," he told me, "this Law of Compensation we have talked about, well I've been thinking about that a lot, and the other day I got a picture of what it really means to me. When I put out that mean stuff, it came back to me in big old black globs. But when I put out happiness, it came back in a beautiful color."

When I asked him what color, he said, "Gold!"

Good or bad, he knows the Law of Compensation is a reality. First you give, then you receive. Such is the law, and none can change it!

Edwin Markham said it so well: "There is a destiny that makes us brothers, none goes his way alone. All we send into the lives of others, comes back into our own."

Our daughter hasn't quite the problems of her brother, but, a year ago, she was having great difficulty, especially in reading and was considered a backward student. When she was named at our Chapel, a teacher from Spirit, called Eleanor, came to her. We learned of Eleanor and the trouble in school at about the same time. We explained she must open her mind and try very hard to let Eleanor help her.

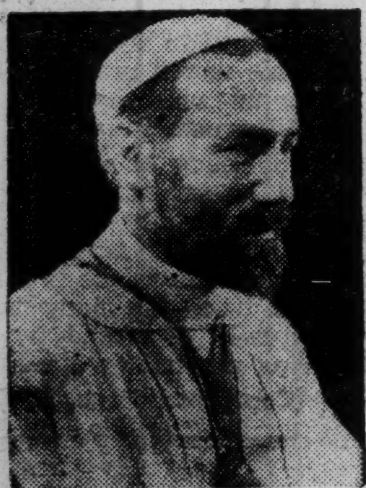
(Continued Page 5, Col. 4)

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### World Psychic Journalism

**S**PIRITUALISM is world religion, and as such is world news. It has always been one of the MUSTS of Psychic journalism, that each editor in his respective country should endeavor to group around him those who can speak and translate various languages so that news can be printed from all so-called foreign psychic newspapers. It is of utmost importance that every psychic paper devote space to world news regarding Spiritualism.

We receive a number of journals from different countries and need someone to translate the important news into English. In short, translations of such articles should be submitted when possible. The well-meant effort of distributing foreign papers to American readers is lost, inasmuch as they, the recipients, not being philologists, are unable to read them.

And this applies to **Psychic Observer**. For sometime now, we have discontinued sending sample copies to foreign countries, such as Japanese, German, Swedish, and Spanish speaking people. Of course, with paid subscriptions, it follows that our foreign subscribers can read English.

The fact remains however, that any Psychic paper which devotes all of its pages to local news, or even entirely to national news is not representing Spiritualism properly. It's giving the impression that only that which takes place within the confines of its own country is worth mentioning.

Then, too, it's misleading to its readers, particularly the neophyte, and lulls them into the mistaken idea that Spiritualism is little known or has been unable to make headway elsewhere.

The more the editors of Psychic journals can tell the public what is happening in other parts of the world, the more shall we be doing our job in representing Spiritualism as it really is—a great world Movement in which neither creed, nor color, nor race exist within the true understanding of Fellowship of Spirit.

And so, according to our understanding there is but One God and we, the various peoples of this world, His children.

**Psychic Observer** is always ready to help any national body or society and we will be only too pleased to make further contact with those editors who have not contacted us. Furthermore, we will try to help in every way to the end that all Spiritualist journals will be an expression of International Spiritualism.

Therefore, it behooves the editors of all Spiritualist journals to send copies of their papers to **Psychic Observer** and thus be placed on our exchange list. Ours is a responsibility to see that world news is made available between us; and one that is maintained and constantly improved upon.

Since this is the age of presenting news in pictorial form and, as a matter of fact, this is the very foundation upon which this journal was founded, we will always welcome glossy-finish photographs of Spiritualists and their various activities, not only from the U. S. A. but foreign countries as well.

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#### SAUCER ENTHUSIASTS

We attended the Third Annual Convention of the Flying Saucers at Giant Rock, April 28 and 29th. A large attendance was present. Thirteen airplanes landed. Many people came with their trailers and many camped out.

The speakers were Van Tassel, chairman of the convention; Dana Howard, Daniel W. Fry, Truman Bethurum, Dick Miller and Orfeo Angelucci. Colored motion pictures were shown in the evening of the 28th, depicting two actual shots of "flying Saucers."

On KTTV, Channel 11, Daniel W. Fry, Dr. Franklin Thomas, and myself appeared on a Space craft—flying saucer panel program, answering questions.

**EUGENE H. DRAKE**

1014 South Lake St.,  
Los Angeles 6, California.

#### PROFESSOR'S CONCERN

My concern with the phenomena of Spiritualism is from the scientific rather than the religious angle, which is the one to which the **Psychic Observer** seems to be mostly addressed.

**C. J. DUCASSE**

Brown University,  
Providence, R. I.

#### CHICAGO HEALER

I must tell you about Rev. Harry Erickson, minister of the Spiritualist Temple of Immortality, 1700 W. 51st Street, Chicago. I know what his spiritual healing can do, for I saw a "miracle" performed on me during October, 1955.

It all started when I phoned assistant pastor, Rev. Anna Smid and told her I needed help. She asked Rev. Erickson to come to me and when he arrived he found a weak pulse beat. I was numb to my hips. My heart, missing about 5 beats, and almost stopped.

Rev. Erickson, and his helpers, worked on me for about two hours, and when he had to leave, another healer came to watch over me. When praying for me in the church someone said "I would not give a nickel for her life,"—but by having faith in the divine healing force, I am still in my earthly body. You can see what faith can do for you.

**REV. MARY DERCKUM**

120 N. Kilpatrick Ave.,  
Chicago 44, Illinois.

#### CALL FOR MYSTICISM

In **Psychic Observer**, May 10, my good friend, H. M. Wagner, states that the theme of the Bhagavad Gita is Krishna's attempt to "overcome the reluctance of Arjuna to slaughter the opposing forces. It took the whole poem to convince Arjuna that he could go ahead and kill with a clear conscience."

Here is something, from the Christian Bible, wholly pertinent and parallel:

The Christ is reported to have said: "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

"... whosoever he be of you that forsaketh not all he hath, he cannot be my disciple."

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple."

Could anything be clearer, more unequivocal, or more specific? Those who aim to be His disciples are enjoined to forsake their nearest and dearest, and hate their own close relatives!

Can anyone deny that this is the literal, exoteric meaning of these crystal-clear, explicit, strong injunctions?

Yet, could anyone, in his senses, take this outer, literal meaning to be what the Christ intended? Of course not. The idea is too silly to entertain for a moment, too infantile to discuss. What about "loving your enemies"? What about "inasmuch as . . . ye have done it unto Me?"

Is it not transparently obvious that, to make sense of Christ's words, statements such as these must be interpreted esoterically, that they have an inner meaning, yes a MYSTIC meaning, a hidden, esoteric, concealed meaning?

What would you say of a Hindu who affirmed that Christ taught people they should forsake their families, and HATE every member of them? Would you not say that the Hindu had no vision or understanding, that he took literally

## LETTERS TO THE EDITOR

All letters subject to condensation and deletion of matter considered libelous or in poor taste, but we try to hold editing to a minimum. As a loose general rule only, signed letters of 200 words or less have preference. No letter attacking an individual by name will be considered unless the writer permits his own name and address to be printed.

words that were never intended to be so construed, instead of taking them esoterically, mystically, in a manner that only a MYSTIC, an Initiate, would be able to see? Of course you would.

Precisely the same applies to my friend's literal, exoteric reading of Gita. It is just as foolish and blind to say that Arjuna should proceed to "slaughter" his relatives and friends, and "go ahead and kill with a clear conscience," as it is to say that Jesus Christ enjoined men to forsake their loved ones and HATE their nearest and dearest.

The two cases are precisely parallel.

Hence I wish to thank my friend Wagner for underlining, in no uncertain manner, the imperative, essential need for esotericism, for penetrating to the hidden side of things, for spiritual perception, for the "spirit that giveth life," not the "letter that killeth," in one word for MYSTICISM, which in this journal has been ignored, even derided.

My good friend has thus, though unconsciously and unintentionally, gone a long way to prove the case for MYSTICISM, in its true sense, not of vagueness, mistiness, obscurity, but of spiritual perception, which is beyond the reach of the mere mind, that reaches beyond the inevitable limitations of the intellect.

So, thank you again, Mr. Wagner.

Of course, the "enemies" that Arjuna is urged to "slaughter" are not living persons, but the "enemies" within himself, such as lust, masquerading as affection, struggle and competition to beat others, masquerading as seeking "success," striving for possessions, for wealth, for power, posing as legitimate ambition, for favoritism and nepotism, disguised as family loyalty, and so on. Esoterically, it is a matter of "slaying" of eliminating every trace of selfishness, replacing it with altruism, selflessness, serving impersonally others, not self.

Now see if you can find out the true, mystic meaning of what Jesus said about "forsaking" and "HATE."

**COL. ARTHUR E. POWELL**  
6121 Hazelwood Place,  
North Hollywood, California.

#### HAS HIS SAY

The person who doesn't believe in reincarnation cannot be classified as an intelligent materialist and knows nothing about demonstrating the Christ-Consciousness.

The non-believer is usually biased toward races, creeds, religions. Man is the individualized part of God. All men are created equal. Man is God personified.

I am convinced that Jesus, one of the demonstrators of the Christ-Consciousness in perfection, wanted all men to be taught to do everything he did, not just biblical history, as taught in some institutions.

A course in Rosicrucianism would teach the materialist to know past earthly lives, and demonstrate the Christ-Consciousness.

**HOWARD RUTLAND**

54 Carnegie Ave.,  
East Orange, N. J.

#### ON THE BEAM

You have just printed the statement that you run a newspaper, try not to take sides, do not pass out praise too freely and expect both praise and criticism.

Now that is a fine attitude and modest. However, how far a little praise will go is hard to say, so I want to tell you that I think your work and your paper have grown bigger and better year by year. We have read it about 18 years and, during that period, have studied and learned a lot. We want to stay "on the beam" always, just as you do.

We pass out the Observer whenever it seems prudent and regret it may not find its way into homes and hands of more people other than those vitally concerned with psychic matters.

We, too, have attended the "survival of revival" meetings of both Valdez and Oral Roberts and agree fully with what you have learned

there and made public. Again sorry to say more "other" people should read what you have to say about it.

We think that whatever is good and true in any creed or cult in the world can be studied under the name of Psychic Science or Spiritualism and that no one need spend their money or search afar for better affiliations.

**W. F. ROTHER**

Route 2, Box 63,  
Pewaukee, Wisconsin.

#### SOUL SAVERS

I wonder if I may extend some of your observations concerning the **Oral Roberts** programs? Fundamentally all healings are brought about by the soul of the individual desiring healing being awakened to the realization that the force necessary for such healing is present in every person, and was given us at our creation.

Of course, the people who "save souls" act as if God made a special effort and did the healing; but the facts are that their methods enabled them to cause the active mind (Mortal Mind by Christian Scientists) to lapse for perhaps the twinkling of an eye and allow the soul to make the correction.

In the case of children, the parent or sponsor aided in impressing the soul of the child in like manner.

When most **Soul Savers** pray for the sick they place their hands front and back of the head and the magnetic force from their hands causes the lapse spoken of. So you see that any individual, with magnetic force, can cause healing if he has the confidence of the patients. So the field is wide open.

I subscribe for the magazine "Healing Waters" and am glad that Oral can cause so much happiness. However, when the people who thought they had their souls saved reach the Spirit World, they will be much confused. And when Oral makes the change his remorse will be great as he contacts those who were misled.

When their misled souls are contacted after they reach the Spirit World by either a mortal or a spirit person and instructed correctly about God's laws—and they believe then their soul is really saved and there is no greater reward than that.

**JAMES L. GOTSCHALL**

494 Newton Street, Ex.,  
Tallmadge, Ohio.

### SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization to use without charge. Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

**DAWSON, J. William** (81), Ithaca, N. Y.; member of the board of directors of Freeville Spiritualist Assembly; Rev. Marvin Utter officiated.

**HOGUE, Mrs. J. Frank** (72), New York City, June 2; Dr. Howard Brenton MacDonald officiated.

**O'REILLY, Mrs. E. V.** (70), Hermiston, Oregon, May 25; survived by two sisters, Harriet Brown and Rose Kilcup.

**STAFFORD, Della** (78), St. Joseph, Missouri, June 23, Rev. Floyd A. Thornton, minister of the Christ Memorial Spiritualist Church, officiated.

**THORNTON, Frances** (75), St. Joseph, Missouri, June 6; survived by son, Rev. Floyd A. Thornton, minister of the Christ Memorial Spiritualist Church, St. Joseph.

**TODD, Jessie** (98), Farmville, Virginia; oldest member of Senior Citizen's Club of Ithaca, N. Y.; Rev. W. A. Dowds officiated.

**WADE, Alda Madison** (73), May 25, Tampa, Florida; member of the Shrine of the Master Spiritualist Episcopal Church; Dorothy Flexer officiated.

If you wish to make me weep, you must weep first.

**Horace**

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# "Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

Revised by REV. CONVERSE E. NICKERSON, 94 Josephine Ave., Somerville, Massachusetts

Out-of-print for over 60 years, this rare 385-page book, "Encyclopedia of Biblical Spiritualism," continues chapter by chapter, the first chapter having started in *Psychic Observer*, September 10th edition. All thirty chapters will be published consecutively. Be sure to place your order for a subscription at once. This subscription can begin with Chapter I, if the request is made at the time subscription is sent.

**I**N UNDERTAKING to revise the well-known work of Rev. Moses Hull, — "THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM," — I have endeavored to arrange more clearly certain Biblical passages, and to make more explicit with comment whatever of the text that, to me, seems to need added light.

## CHAPTER XXII The Minor Prophets

The Prophet Hosea—When He Wrote—A Dark Prediction—Prediction Against the Prophets—Saints—Jacob's Wrestle—"Similitudes"—Joel Not Written Until After the Captivity—Predicts a Spiritual Revival—Fulfilled in Spiritualism—Amos, the Herdsman—"Who Can But Prophesy?" God on a Wall—Famine For Mediumship—Jonah Runs Away From God—Voyage in a Fish's Stomach—Fish Sick of Its Passenger—Dumps Its Cargo—Prophecy Failed—Micah Hits His Fellow Prophets Hard—They Are Mercenary—Go to the Mountains to Visit Yah-weh—Habakkuk, a Believer in Psychometry—Zephaniah Opposed to Worship of the "Hosts of Heaven"—Hard on Priests, Mediums, etc.—What He Sees and Hears—An Evil Spirit—Two Christs—Four Spirits Described—False Mediums—The Last Prediction—Old Testament Our Book—Richer Mines.

**T**HERE are yet twelve other books of the Bible, several of which contain some things to which reference should be made to make this Encyclopedia anything like complete. The prophecy of Hosea is the next to consider. He was probably the second in the order of Old Testament prophets. The Bible has his date, 785 B.C. It would be more exact to list him as between the year 746 and 722 B.C. He lived in the northern kingdom of Israel.

The messages which came to Hosea were called the "Word of the Lord," as were those which came to all the other prophets. See 1:1, 2. In chapter 3:4, 5, the prophet pictures the terrible state of affairs when Israel shall be left without a king; without a prince; without a sacrifice; without an image; without an ephod, and without a terephim. The prophecy is designed to show the people that among other destitutions will be the deprivations of communion with the spirit world.

### David, the King

The prophet continues: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

David died centuries before Hosea was born, so this seeking to David could refer to nothing except him as a spirit helper. A desolate kingdom finds little or no help on earth, so why should it not seek help and advice from the spirit world? Saul turned there when he feared he would be overcome by his enemies.

Hosea, like his predecessors, had his trouble with false prophets—mediums who were either tricksters or in such close rapport with ignorant or lying spirits that they could not be trusted. "The days of visitation are come, the days of recompense are come; Israel shall know it; the prophet is a fool; the spiritual man is mad for the multitude of thine iniquity, and the great hatred."

"The watchman of Ephraim was with my God; but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God. They have deeply corrupted themselves as in the days of Gibeon, therefore he will remember their iniquity, he will visit their sins." By the phrase "spiritual

man," he means the man who deals with spiritual things. This man and the prophet is one and the same.

Jacob's wrestle with the angel was referred to by Hosea as follows: "Yet he had power over the angel and he prevailed; he wept and made supplication unto him; he found him in Bethel, and there he spake with us; even the Lord God of Hosts, the Lord is his memorial. 12:4.

The power calling himself "thy God," in verse 10, says: "I have also spoken by the prophets (mediums), and I have multiplied visions and used similitudes, by the ministry of the prophets." The word medium should go in wherever the word prophet occurs in this book.

### Prophets and Mediums

I think no one knows just when Joel the prophet came to the front. We know it was not 800 B.C., as the margin has it. At that time Joel 3:1 to 3 could not have been written. In that he prophesies of the time when Yah-weh should "bring again the captivity of Judah and Jerusalem," and speaks about Israel being "scattered among all nations."

This, the next in the regular order of prophets or mediums, lamented the decadence of mediumship, and prophesied of its return. In 2:28, 29, he says: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; also upon my servants and upon the hand-maids in those days will I pour out my spirit."

Peter quotes this as having begun to have its fulfillment on the day of Pentecost. Undoubtedly the pouring out of the spirit began then, but that was nothing to what has occurred since; especially that part of the prediction which speaks of the "hand-maids prophesying that day"; but could a prophecy by any possibility meet more literal fulfillment than this finds in the modern outpouring of spirit power? The Spiritualism of the last half century becomes identical with all and everything that the prophet Joel indicated!

The next book to pass under examination is that one supposed to be written by Amos. This Amos was not a professional medium, or a prophet. He was a herdsman; and, as many of the prophets had been such hard characters that the very name had become odious among those who knew them, he was ashamed to be called a prophet.

### Medium Voices

The prophecy is introduced as "the words of Amos, who was among the herdsmen of Tekoa," and in 7:14 Amos says: "I was no prophet, neither was I a prophet's son; but I was an herdsman and a gatherer of sycamore fruit." In fact, this chapter, from the 14th to the 16th verse, gives the history of this medium's development. He says: "The Lord God hath spoken, who can but prophesy?"

When the spirit moves, the medium must voice the message. Yah-weh does not reveal his secrets to everybody, but to his servants, the prophets.

In chapter 7, verse 7, Amos tells us he saw the Lord (Yah-weh) standing on a wall with a plumb-line in his hand. Does anybody suppose this to be the great "Deific Power, whom we have been accustomed to call God—Heavenly

Father Almighty?" Mediums see such manifestations in connection with departed human spirits nearly every day.

In chapter 8: verses 11 and 12, he prophesies of a time when mediumship shall be desired and not found: "Behold, the days come, saith the Lord God, that I will bring a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from north even to the east, they shall run to and fro and seek the word of the Lord, and shall not find it."

### Vision of Obed

That is, they shall seek for the word of spirituality, for inspiration, for messages, for instruction—not Bibles, as some have supposed—and they shall be unable to make psychic contact with the forces of spirit. The time probably never was, and never will be, when men shall wander from sea to sea, and from the north to the east, hunting Bibles; but thousands go from north to the east in search of a message from the other side of life. Some of them are more successful than the prophet here indicates.

The book of Obed, or, "the Vision of Obed," has so little that is spiritual in it, so little that anybody ever uses, that I will not disturb its slumbers. Perhaps Jonah should be passed over in the same way; yet Spiritualism does throw a little light on that book. "The Word of the Lord" came to Jonah.

Knowing that Yah-weh's residence was in the hills, Jonah fled down to Joppa, with the idea of going further down, to Tarshish, to get away from "the presence of the Lord. 1:3. He said to the sailors of the vessel he sought passage in, "I am an Hebrew; and I fear Yah-weh." Verse 9. When the sailors found that Yah-weh was angry with Jonah for running away, they pitched him into the sea.

The fable continues that, after Jonah's sea voyage and his imprisonment in the belly of the big fish, Jehovah (Yah-weh) spoke to the fish and obtained Jonah's release, and Jonah was unloaded upon the dry land. 2:10.

### Jonah's Fairy-tale

Then the "Word of the Lord" came again to Jonah, and he prophesied, but the "Lord" was a mistaken or a lying spirit. The prophecy failed. Jonah's reputation was at stake and so he got mad at the non-fulfillment of his prophecy. 4:1. One of the shortest books of the Bible, Jonah is also one of its greatest fables.

Maybe it was written in the fifth century B.C. It is a work of pure fiction and cannot possibly be considered as anything but a religious apologue. When Jesus spoke a parable, it was considered as such; Jonah's fairy-tale has been preached for years as a solemn happening that once took place upon the earth. Jonah, a prophet and a puppet, with Jehovah pulling the strings to make him dance!

The next prophet is Mica, who denounces false prophets and tells of a time when there shall be little or no mediumship, as follows: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry peace; they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto

you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded; yea, they shall cover their lips, for there is no answer of God." 3:5 to 7.

### Mica's Influence

That the prophets and mediums of that day were mercenary, as many are today, is proved by the following from verses 10 and 11: "They build up Zion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us? No evil can come upon us; therefore shall Zion, for your sakes, be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

I think this is true: Jerusalem fell because of lack of spirituality, and its sacrificing everything to mercenary purposes. I think that if the Hebrews had kept en rapport with the spirit-world they might have preserved their institutions indefinitely.

Notwithstanding all this, Micah's influences believed that Yah-weh would continue his residence in the mountain and that there would come a time when he would be at home, not only to Israel but to other nations. In chapter 4:1, 2, he says:

"But in the last days it shall come to pass, that the mountain of the house of the Lord, shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Thus, it is discovered that Yah-weh would never, in Micah's opinion, give up the place of his residence. At that time, as Micah prophesies Yah-weh will rid the land of all mediums who do not go direct to him. "And I will cut off the witchcrafts out of thine hand; and thou shalt have no more soothsayers."

### Psychometry

There is nothing in the book of Nahum worth mentioning except his vision where he saw Jehovah as a God of jealousy and revenge. 1:1, 2. Habakkuk gives us little to profitably dwell upon. He does, however, refer to psychometry when he says: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood and establisheth a city by iniquity."

The time approaches when every stone or brick in a town will tell whether its owner came by it honestly. Psychometry is an important phase of mediumship. Akin to it is that atmosphere, psychic indeed, that is sensed by a medium when he enters a house or home. Instantly he receives the impression of peace or unrest. Atmospheres are potent and can be read and interpreted. This is psychometry on a more expanded scale than the psychometry that reads from articles.

Zephaniah did not like "them that worship the host of heaven," nor those that "swear by the Lord (Yah-weh), and swear by Malcham (Milcom, see 1st Kings, 11:33) at the same time." In fact, the people were not only forbidden to worship these other gods or spirits, but they were forbidden to as much as mention their names. See Josh. 23:7.

Zephaniah found the priests, judges and prophets as fallible as they are today. He says: "Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous; her priests have polluted the sanctuary, they have done violence to the law."

(Continued Page 6, Col. 4)

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# A Tribute

—to—

Joseph P. Whitwell

**T**HIRD PRESIDENT of the National Spiritualist Association and President Emeritus for twelve years, he was called to the Higher Life on June 10, 1956, at the Minneapolis Masonic Home, Minneapolis, Minnesota, where he resided for about two years.

Mr. Whitwell was born in the city of Stourbridge, England, June 23, 1860, and in about two weeks would have observed his 96th birthday. He was educated at "Cotton Hall, and at Radcliffe College, both located in Staffordshire, England.

In the spring of 1880, he came to America and purchased two hundred acres of prairie land at Minnesota, Lyon County, Minnesota, but later sold it and located at St. Paul in 1881. In November, 1881, he married Miss Ellen Kilshaw, who had arrived with her parents from England during the summer of that same year.

Mr. Whitwell's introduction to Spiritualism was in circles held in his home, commencing about the year 1894, and continuing for more than twenty years. It was at these circles that Mrs. Whitwell unfolded his mediumship; trance for lecture and public work; and clairvoyance and clairaudience for spirit communications. It was also at these home circles that Mr. Whitwell received his knowledge and understanding of the philosophy and religion of Spiritualism, having received instruction from Spirit Teachers, through the mediumship of Mrs. Whitwell.

About the year 1894, Mr. Whitwell joined the Spiritualist Society known as the St. Paul Alliance, the name of which was later changed to the First Spiritualist Church of St. Paul. After a brief period of membership, he was elected President and continued in that office for nearly forty years. In 1908 he was elected President of the Minnesota State Spiritualist Association and was re-elected to that office annually for twenty years.

At the 19th annual convention

President Emeritus (N.S.A.) Joseph P. Whitwell

—HIS EARTH-WORK FINISHED—

His earth-work finished, an angel came,  
And softly whispered the dear one's name,  
And led him to mansions of beauty rare,  
Upbuilt by his love and faith and prayer,  
And each good deed that in earth-life shone  
Was marked above by a shining stone.

From "A Builder" by Callie Bonney Marble

of the National Spiritualist Association held in St. Louis in 1911, Mr. Whitwell was elected as Trustee on the National Board, an office which he held until 1912, when at the 20th annual convention held in Dallas, Texas, he was elected Vice President of the Association, which office he held until January 22, 1925.

On the passing of President, Dr. George B. Warne, Mr. Whitwell was elected by the board to fill the office of President of the N.S.A. until the following National Convention held in Milwaukee, Wisconsin, October, 1925, at which time he was elected to fill the unexpired term of one year, of Dr. Warne's period of office.

The following year, at the 54th annual convention of the Association, held in Toledo, Ohio, 1926, Mr. Whitwell was elected to the office of President for the full term of three years and was re-elected for a three year term of office as President, up to, and including the 49th annual convention, held in Los Angeles, California, October, 1941.

Mr. Whitwell retired from office of President at the time of the 52nd annual convention held in St. Louis, Missouri, October, 1944, and at that time was elected President Emeritus of the National Spiritualist Association.

At the time of accepting the office as President in 1925, Mr. Whitwell also became the able editor of The National Spiritualist, and continued until the time of his retirement. One needs only to review his work as editor and author to learn of his great understanding and knowledge of the teachings of Spiritualism and his defense of it.

Many hours were devoted in

making replies to attacks on the religion which meant everything to him. One of his excellent articles was published in a pamphlet entitled, "Inexcusable Attacks on the Religion of Spiritualism."

As recently as June 17, 1953, Mr. Whitwell replied to an article published in the St. Paul Dispatch, defending mediums of Spiritualism. His replies and all articles he wrote were done in a scholarly manner, all of which expressed his great devotion to the religion of Spiritualism. Many, many letters of information clarifying the tenets of Spiritualism to interested seekers were written throughout the years.

Missionary work as President of the N.S.A., with the Rev. Thomas Grimshaw, then Vice President, kept State Associations and members of affiliated churches informed and interested in their organization. Every year, an itinerary was planned, and months were spent in traveling from coast to coast in the interest of Spiritualism. This excellent and capable leader commanded the respect and love of everyone. With gavel in hand and presiding at National Conventions, his stately presence, dignity, patience, kindness and gentleness were an inspiration to delegates.

Mr. Whitwell had great interest in the youth of Spiritualism and much time and encouragement was given to work of the Lyceum Movement. He always enjoyed attending a Lyceum session and gave his wholehearted support to that department of the organization. Recently, I received a letter containing the following paragraph: "Sowing the seeds of kindness and love in the minds of the young is of most lasting value and is as applic-

able in the garden of the soul as is the sowing of seeds of beautiful flowers in the gardens surrounding our homes, as is well told in two short lines,

'Where flowers are cultivated  
Weeds soon die away.'

"These lines I heard quoted several years ago and I often think of them, as they speak of the merits of encouragement, cultivation, progress and life, as opposed to the theory of suppression, oppression, ignorance and death."

On visiting Mr. Whitwell during his short illness, these thoughts were expressed at his bedside, which were prompted from the original thought he often used in discourses, "God speaks to man through man."

**God IS—Man HAS, Because God GIVES. God IS Infinite Love. Man has finite love. God is Infinite Spirit. Man has finite spirit. God IS Infinite Intelligence. Man has finite intelligence. Man is not a receptacle, he is a channel through whom all blessings flow. Man can absorb as much of the blessings and as many of the teachings that pass through him on to others. The cleaner the channel, the clearer the stream.**

After retiring as editor of The National Spiritualist, Mr. Whitwell moved to St. Paul, Minnesota, where he lived with his daughter for several years, then later lived

Continued Page 6, Col. 3)

## SPIRITUALISM

SHOULD WE TEACH IT  
TO CHILDREN?

(Continued from Page 2, Col. 5)

One night when we read together, she said a little prayer she made up herself. She thanked Eleanor for the help she was giving her. By the end of the school year, six months later, she had come up from the bottom reading group to the top and was a different child. As a matter of fact, she has blossomed into a radiant, fun-loving little girl,—just like all girls her age should be.

Sight To Be Restored

There is help for us all from the unseen world if we will but accept and know it is there. She will never doubt that her teacher in spirit is there to help her and what is important, she calls on her as a natural thing. Therefore, phenomena for their own sake will never influence her thinking for, by her indoctrination at an early age, she will grow up with the philosophy of Spiritualism as a part of her very being.

Our "littlest" boy wears glasses because his eyes are crossed. But ask him if those glasses are coming off some day and he will tell you that he gets healing all the time and that soon he will "take them off and leave them off."

When any of the children in the neighborhood have an illness, he is the one who whispers to me before the healing service, "Let's say a prayer for Dave's eye, or Bartie's knee." Faith in Divine Healing—could we not all use more?

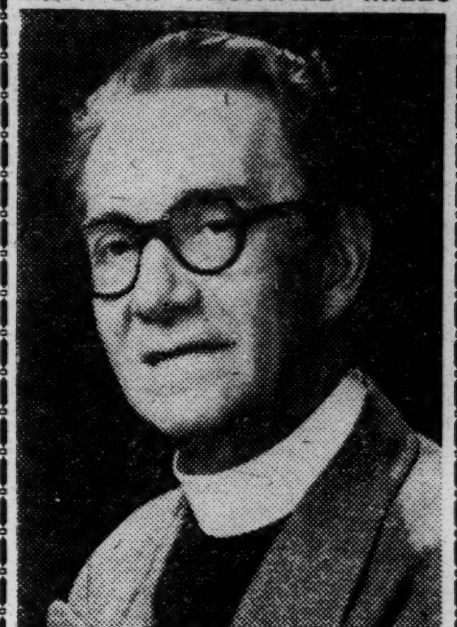
I have mentioned only three phases of Spiritualism, but they cover a lot of ground: Important basic rules we should live by; knowledge there is help for us and that we are not alone; and faith in Divine Healing.

Personal Responsibility

In observing our way of life, we hope to impress our children with the dignity expected of one in this belief. It is only right we share with them the minutes and hours we might otherwise use for our own activities or pleasure. We shall teach them about the Great Oversoul and what part that Oversoul plays in their lives. We must keep uppermost in our mind that we are the earthly custodians of these children and that they belong to the Infinite Intelligence first, last and always.

As parents, this charge is given us as one of the most important lessons for our progression on the earth plane. As we pass to the other country, we naturally must account for what we have or have not done upon this earth plane. The Spiritualist believes in personal responsibility so naturally we should teach our children that same responsibility to their family, their school, their community and their country. When they know responsibility to themselves, they realize their responsibility to God.

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The photographs above show the Little Church of St. Andrews (1) just before the doors opened at its new location, 2005 15th St., San Francisco California. After the dedication service (March 18) conducted by Rev. Beatrix Burnham, pastor of the Golden Gate Spiritualist Church of San Francisco, a group of speakers and mediums assembled before the audience (2).

The first ordination service, according to church minister Rev. Alda Scheierman, was conducted April 1st last, when complete minister's papers were received by Rev. Mae Fawcett and Rev. Ann Quinn. Those receiving first minister's papers were: Janet Spinaz, Charles Young, Katherine Schuman, Nathalie Deshevsky, Irene Pieiro, Frances Newton, Christine Cofield, Margaret Guisti, and Sylvia McComber. Photograph (3) directly above was taken after the ordination ceremony; Rev. Scheierman, right center, directly above the cross on the pulpit (See article Page 15, Col. 2).

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# A FILM IS BORN

HOW IT ALL STARTED

(See Photos Page 1 and 16)

IT ALL STARTED one morning in the Hollywood Roosevelt Hotel. Brigham Townsend, the public relations director of the Hull Hotels, and Peter Ballbusch, the Montage Director of the M-G-M Studios, sat together discussing the sad fact that not a single motion picture had been made presenting to the world the available proofs about the survival of the human soul.

Into this discussion burst an old friend, Merle S. Gould, who had just secured his release from the U. S. Air Force on the continent. Lieutenant Gould listened, grinned and stated: "That is why I came to talk to you boys. I want to make a serious picture presenting proofs about life after death."

He opened his briefcase and presented a folder filled with material on this fascinating subject. And so, one early day in Fall 1955, the seed was planted for a picture about the survival of the human spirit. Then Merle vanished and for weeks his friends heard nothing about him or the making of that survival picture.

### Where's the Script?

But one evening in the middle of a metaphysical lecture, Peter Ballbusch was called on the phone. The operator said, "Minneapolis calling," and then a well-known voice cried excitedly, "Where is that script about life after death? I have the money to make the picture!"

And so, within five minutes a dream became a reality!

Feverish days were filled with discussions, with the writing of a story and shooting script base on metaphysical facts and proven incidents, while Merle bought lights, cameras, metal tracks for moving shots, and sound equipment necessary for the filming of a picture. So sprang into existence "White Knight Productions," a motion picture company which planned to make spiritual films and bring the world proof about the existence of the human soul.

When the script was written, actor friends and technicians were called together from New York, Florida, Philadelphia, and boarded in a community house in Puente, California. Then the actual filming of the picture began.

Since both Merle S. Gould and Peter Ballbusch craved "authenticity"—not one single motion picture set was built for the entire script. All scenes were shot in private houses, an actual artist's studio, an actual seance room, and whatever location fitted the geography and the mood of the scene.

This documentary style of shooting presents both advantages and difficulties. The advantages are obvious; background reality and low shooting cost. But the difficulties were less obvious and came to light during the shooting. Sound is often hard to control in various living quarters, since each room has different acoustics, and then there is often the interference from outside sounds and noises.

### Difficulties Confronted

Flying planes, passing cars, yelling children, even a neighbor next door using the vacuum cleaner, posed serious shooting problems. The wiring of a private home is often not adequate to carry the load of a camera, four, five lights and the sound equipment. But in spite of these difficulties—and the gremlins—according to the cameraman and the soundman, the shooting progressed and the story found form and expression.

Since the actors and technicians lived all together in the same house, many scenes and dialogues changes were ironed out during a dinner, or a game of chess.

Yet the main difficulties were yet to come. Scenes were discovered where the sound ran faster than the picture, and the technical failure of one camera cost the re-shooting of many a scene. The actors grumbled, and the technicians sweated blood, but finally the day arrived when the picture was shot, and could go into cutting, sound-effects and music scoring. And what a job that pre-

sented to an independent company on a small budget.

Now the picture is finished, and it is up to you—the people—to show us if you like it. You the believers, and you, the doubting Thomases will decide if we were right in assuming that the world needs a documentary picture bringing you the story about the survival of the human soul.

### The Story

The unusual prologue of the picture speaks for itself. We all should learn more about a world in which we have to live and function sooner or later without the aid of a physical body.

It is strange to watch people preparing themselves meticulously for a trip into foreign lands, or the scientists making innumerable calculations and tests, so that a rocket-flight to the moon, or a nearby planet may become a reality. But for the greatest of all adventures—man's exit from the physical world and his entrance into the world of spirit, there is hardly any preparation at all.

People will read books about Paris, Rome, Africa, or the Far East, but few will bother to investigate life in the invisible world of the spirit in order to learn its laws and functions.

The prologue leads you into thinking about these matters of which the Bible says: **Seek, and ye shall find! Knock and the door shall be opened unto you!** We felt that the prologue was needed to make you aware of the importance of your own search.

Paul Jackson, a special investigator for a finance and insurance corporation, is investigating a phony medium and her glibly seance group members in San Francisco because she gives them fraudulent financial advice. When the police break in and the medium discovers that Paul Jackson has recorded the seance proceedings, she curses him, but the investigator is only amused by her curse.

### Isaiah's Gift

In the hallway, he meets a former army buddy, Knobby Garfield, who talks him into a visit to a psychic painter, Isaiah Davis. The next day they visit Isaiah's artist studio and Paul Jackson is bewildered by his strange metaphysical pictures. But he is more bewildered by the painter's psychic ability. He describes Paul's deceased mother and identifies her by her favorite brooch.

While driving from San Francisco to Los Angeles, Knobby Garfield and Paul Jackson talk about Isaiah's gift, and life after death. Paul, who has no religious or metaphysical beliefs, states blandly that there is no such thing as survival of the human soul. He declares, "When you are dead, you are dead, and that's all there is to it!" A little later they collide with an oil-truck and are thrown from the car into a creek in which Paul Jackson drowns.

Since he knows nothing about the psychic world, it seems to Paul Jackson that he has emerged from that accident without a scratch—and since his wife and child are uppermost in his mind, he projects himself into his house in Los Angeles. He finds his wife, Sue, occupied with giving a bath to their little daughter, Diane. He greets them, and tries to talk to them, but as they don't answer and don't even seem to see him, he becomes upset and bewildered.

According to his work-a-day habit, he then projects himself to the office of the Kramer Insurance and Finance Corporation, to chat with his colleagues. His boss receives a phone call about the fatal accident, but Paul Jackson tries to tell him and his best friend, Stanley Jaeger, that he is alive. In the heat of his argument, he catches a glimpse of the reflection in a mirror, where only his friend, Stanley, is visible. He then walks right up to the mirror, but finds it does not reflect him. Only now does it dawn on Paul Jackson that to those in the physical world he is now invisible—or dead.

The story moves to Paul Jackson's home where his office friend, Stanley, and his wife, Laura, bring Sue Jackson the bad news about Paul's passing. It is such a shock to Sue that she can hardly believe it.

In the meanwhile, Paul Jackson's spirit projects itself to the mortuary in search of his physical body. There he finds a spirit guide waiting him, ready to lead him into the spirit world. But Paul refuses. (Continued Page 7, Col. 1)

## Largest Psychic Book Shop in Middle West



The photograph above was taken in the **Chesterfield Bookshop and Bazaar** where, during the summer months, one of the largest assortments of books in the Middle West can be viewed and purchased. These books pertain to all phases of spiritual philosophy: psychic science, Spiritual philosophy, occultism, metaphysics, Spiritualism, and allied subjects.

## WHITWELL

(Continued from Page 5, Col. 4)

at the Minnesota Masonic Home, Minneapolis, until the time of his passing.

On Easter Sunday, visiting members of the Masonic Lodge and Eastern Star Chapters of Canada and Minnesota held a special service at the Home at which time Mr. Whitwell was honored with the presentation of a "50 year" membership pin. This occasion was one of the happiest events of his life which acknowledgment he made in his remarks of acceptance and this was the last public appearance he made.

Mr. Whitwell was ill for a few short weeks, conscious and mentally alert until the last and very quietly fell asleep during the stillness of the night.

Memorial service was held from the Kessler and Maguire Chapel, St. Paul on June 13, 1956, with the Rev. Victor Blunck officiating. Committal service was conducted by Ancient Landmark Lodge No. 5. Mr. Whitwell was also a member of Scottish Rite Bodies for many years. Many beautiful floral tributes were sent by various organizations and friends.

Surviving are two sons, Joseph E. Whitwell, 1010 Glenview Road, Glenview, Illinois; George, of Detroit, Michigan; Mrs. Nellie Root, Long Beach, California; Mrs. Anna Fandel, 1968 Wellesley Avenue, St. Paul, Minnesota; two sisters and a brother in England; grandchildren, great-grandchildren, nieces, nephews and many friends.

(Space does not permit any lengthier tribute, but it is the writer's sincere desire that in the near future, a booklet may be published of the biography of the life and teachings of Mr. Whitwell.)

VERNA K. KUHLLIG

## BIBLICAL SPIRITUALISM

(Continued from Page 4, Col. 5)

Zeph. 3:3, 4. Please read, "her mediums are light and treacherous persons," and you will have the prophet's true meaning.

The "Word of the Lord" came to Zechariah, and told him many things; besides that, he sees some things worth recording. In 1:7 to 14, he not only sees a spirit man riding on a red horse, but he holds a long conversation with a spirit. The spirit is called an angel five times, a man once, and "the Lord of hosts" three times. In chapter 2:1, he sees a man with a measuring line in his hand. In verse 3, this man is an angel. He is also twice called "the Lord of hosts."

In verse 3 of chapter 2, an angel speaks to another angel, and tells him to speak to "this young man," that is, to Zechariah, and tell him: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

In chapter 3, this medium saw an evil spirit resisting the good work of Joshua. This evil spirit he calls Satan. He also sees an angel standing by and helping Joshua. Verses 1, 4, 6, 11, 14. In verses 11, 12, he sees symbols, which in verse 14, is explained to represent "two anointed ones" or two Christs. The idea of only one Christ is foreign to the Bible.

In chapter 5, verse 5, an angel

talks with this medium. In verse 9 are two spirit women. In verse 10, again he says: "the angel talked with me." The objection of Christianity to Modern Spiritualism has always been that mortals cannot converse with spirits. Here in these chapters both men and women spirits are featured as communicating from the spirit world.

In chapter 6:4, 5, the angel describes four spirits to Zechariah. In a further "word of the Lord," the prophet sees: Israel was scattered among the nations as a whirlwind because of its refusal to hear "the word of the Lord," as spoken by this medium.

### Will Elijah Appear

In chapter 12:1, Zechariah says, "the Lord formed the spirit man within him."

In chapter 13:2 to 6, it seems that the prophet had, through almost universal falsifying of the mediums, become very unpopular. The prophet prophesies that "the unclean spirits shall pass out of the land. Each prophet should be ashamed to acknowledge himself such, and should deny his own predictions."

The record is as follows: "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain; therefore they went their way as a flock; they were troubled because there was no shepherd."

The last prediction in the Old Testament is found in Malachi, 4: 5, 6, and is as follows: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

Will this Elijah come? If he does, then visitors come from the other world, and Spiritualism is true; if not, then the Bible, which prophesies his return, is false.

When I get into the New Testament, I expect to show the exact fulfillment of this prediction, John the Baptist was a medium under the influence of Elijah the prophet. It is fortunate for students of the psychic to find spirit manifestation following through right over into the New Testament, even more vigorously, if possible than it manifested in the older books of the Bible.

Many influences manifesting in the times of Jesus and His disciples and in the times immediately coming afterwards, lay the full foundation of the early Christian Church. This must be recognized by any truthful observer, although it is denied, or rather, smothered by the proponents of Christianity.

Here we take our leave of the Old Testament. The search thus far have seemed as tedious to the majority of the readers as the studying and the writing have been arduous to myself. I hope you have found enough in them to set you studying the Bible from a spiritual standpoint. The fact is the Bible, all of it, is the Spiritualist's book; and we make a mistake if we surrender it up to the enemies of Spiritualism. We can conquer them more quickly with the Bible than with all other arguments combined.

I hope to find the investigation, as far as the New Testament is concerned, not so laborious, and yet the reader may confidently look for richer mines of evidence than have yet been encountered.

TO BE CONTINUED



The photograph above, taken several hours before the world premiere of the film, "The Body Is A Shell," shows the exterior of the Marcal Theater, Hollywood, California, where thousands attended the first showing of this psychic film.

## A FILM IS BORN

(Continued from Page 6, Col. 3)

to leave before he has at least tried to convince him of his spiritual existence. He attends his own funeral and tries to tell his wife that there is no such thing as an actual death, that the soul lives on, and that he would someday bring her proof of his survival. But his wife's despair is too great a wall to break through, and so Paul leaves with the spirit guide to enter the etheric realms.

In two scenes, "The River of Life," and in a dramatic "Life Review" in which he is forced to relive his earth life to the minutest detail, Paul Jackson gets a taste of life in the spirit realms, which seems to him a reflection of life on earth.

### Survival of a Soul

His wife's sorrow soon brings him back to the physical sphere, where he searches for every means, not only to prove his survival, but also to tell his wife about their stocks and bonds which had been thrown from the car during the accident.

He manages to come through to his little daughter in a dream. The child's prattling about some papers on a rubbish pile, doesn't make sense to Sue Jackson. However, Laura Jaeger brings Sue to a medium, who describes not only Paul Jackson, but also tells her that the missing stocks and bonds are on a rubbish pile in the woods. But the medium mispronounces the location and when the police are told about this, they answer that no such place exists.

This incident makes Sue disbelieve all the psychic proofs which Stanley and Laura Jaeger

have presented to her—but she does accept Stanley's advice to visit the various churches and check their belief in the survival of the soul. Sue then visits a Protestant church, a Hindu Temple, a Rabbi's home, and the study of a Catholic priest. She finds out, to her surprise, that all these different faiths have basically the same belief in the survival of the human spirit.

In the meanwhile, Paul Jackson has a disagreement with the spirit guide, who leaves him until Paul would be ready to accept his guidance into the etheric realms.

Paul meets a little boy-spirit, Tommy, who tells him about all the fun he has communicating with the physical world through ouija boards, seances, and mediums. Together they try this means of communication, but fail to convince Sue, as something always goes wrong in these primitive methods of communication.

Finally, Paul calls his spirit guide for help who suggests that they should visit Isaiah Davis, in Paris, France. Paul is appalled by the distance across that must be covered, an entire ocean, but the spirit guide shows him how easily a spirit can control distance through thought. They project themselves into a garden in Paris, and tell Isaiah of Paul's difficulty in contacting his wife and convincing her of his survival. Isaiah agrees to write a letter to Knobby Garfield, giving him instructions about the whereabouts of the missing bonds, and also explaining to Sue Jackson the inter-communication between the physical world and the spirit realm.

A little later Knobby Garfield visits Sue Jackson and convinces her that she should undertake the search for the missing bonds. It is the little girl, Diane, who leads both of them, with the instinct of a homing pigeon, to the rubbish pile in the woods, where a tramp has thrown the missing bonds.

The picture ends with Sue meet-

(Continued Page 16, Col. 1)

## HEALING HANDS

An examination of the symbolism and historical tradition of human hands in the healing of the sick

The hand itself was not sufficient to ensure a cure—The aid of God is needed.

—By HORACE LEAF—

SICKNESS and death are older than the human race, if science is right in assuming that man evolved from lower forms of life. Both plants and animals are subject to disease and death and, like ourselves, animals seek remedies to cure their ailments. It would not be wrong, it seems, to say that Nature made disease and animals and humans have sought means of curing it.

Medicine has arisen through discoveries made by or for sufferers. How, then, did the first people endeavor to combat disease? Does this remain a mystery? Have we evidence to show the way?

When a child hurts itself the first thing it and its anxious mother incline to do is to rub the spot. When an adult is sick, some kindly

hand is liable to be laid sympathetically on his heated brow.

When anyone is stricken by disease "the hand by gentle rubbing doth appease," wrote an Ancient Greek philosopher, and this is just as true today. The action is, as a rule, spontaneous, and the reaction is often immensely beneficial.

Obviously, then, there is a healing virtue in the hand of man just as there is in the tongue of animals, for all animals lick their wounds. The operation is in both cases more or less instinctive, and instinct is in the main stream of life, which dare not be left to anything less reliable. Instinct is fraught with rationality; that is why animals when sick find the appropriate herb, although they know nothing of botany or of the science of therapy. Every psychologist and philosopher worth his salt knows that intellect, clever though it be, is quite unable to cope with the essential demands of physical existence.

There is a vast difference, for instance, between making an airplane and keeping a man alive. The

## A Tribute

—to—

Rev. Anna Dorner Simms

APPRECIATION, in this age of mechanized haste and scramble, has almost reached the vanishing point. The moral apathy and the sheer atmosphere of crass materialism has almost destroyed all the ethical concepts of gratitude, and the spiritual sentimental phases of the social morale of mutual Good Will.

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And so, when our Beloved Founder passed away, we all felt the shock of a great loss and the Presence of a colossal void. We realized in all the magnitude of its stark fact that this was the end of her physical existence and that she had ascended to the spiritual estate of the Master Spirit guides. She is not dead!

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In the year 1930, I recognized the stark truth that, after a lecture tour of twenty years on the American continent, I had discovered a real Spiritualist. And all these years, we labored and struggled together to sow the seeds of a true Spiritualist Mission dedicated to the Mandate of Christ who affirmed 2,000 years ago, "I AM the Way—I AM the Truth—I AM the LIFE."

She ordained 20 Spiritualist Ministers, with my assistance. We performed many Spiritualist marriages. We educated hundreds of sincere Truth students in the Divine Psychic Philosophy of Psycho-Tranquila.

Rev. Simms was a real individualist. She was blessed with the Free Spirit of original thinking. Her Spirit was inspired by her Master Guides who gave her the gift of extemporaneous speaking. She devoted her life to the ideal of personalized charity.

The fruits of her life are in tangible evidence in Union City where she spent her entire life of 71 years in the service of the Infinite Spirit of Righteousness. Her courageous Spirit for Truth will live eternally as a perfect example of a loyal servant dedicated to the ideals of The Christ.

Rev. Herbert Cecil Millare

former is a matter of intellect; the latter for instinct, and on careful consideration the guerdon for doing the better job must be conferred on instinct. What architect or mathematician could keep his heart beating regularly without fail if that task were imposed on him in his thinking capacity and volition?

A moment or two of inattention and he would die. The argument is therefore clear: Nature has put into man's hand the instinct to try to heal.

We know more about this now, although the knowledge is no recent discovery. The records of Ancient Assyria, Egypt, Greece and Rome, to mention only a few of those famous civilizations, have left behind ample proof that they knew of the healing power of the human hand. So did the Israelites. When Naaman, the Syrian captain, came from his interview with Elisha, indignant at having been instructed by the Hebrew prophet to bathe in the River Jordan to cure his leprosy, we are informed that he was very angry. Jordan might mean much to an Israelite, but nothing to a Gentile.

He made it clear that he had expected a more orthodox kind of treatment, and he has left us in no doubt of the form it should have

(Continued Page 14, Col. 2)

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# death is a many thing

The body is a thing apart. The real ego remains untouched by death. To many, this new dimension of consciousness is something not to be explored.

by

K. M. TALGERI

IF YOU KNEW what actually death is, you would welcome it with open arms, when it did at last come. The generality of mankind has an erroneous conception of death. They view it with a certain amount of dread and imagine it to be painful. But certain medical investigators into the conditions of the dying man have revealed that death is a painless experience.

Dr. Jerome Anderson, of San Francisco, had made a strange pact with an intelligent young man that the latter should disclose to him "the sensation of dying" at the moment of his natural death, should be predecease the doctor.

Both were interested in the mystery. And when death came, the man's last words were, "I feel as though I was about to faint." The next moment he did faint and passed over.

Dr. Riblet Brisbane Hout, of Chicago, says: "On three occasions I saw projected astral bodies of patients being operated upon. The astral seemed to be quite easily driven out by the anaesthetic, and sometimes traveled a long way."

### What Actually Happens

r. Duncan MacDougall carried out a number of experiments "to test the possibility of the sudden and unaccountable loss of weight at the moment of death—apart from such factors as that of breath."

His findings revealed the remarkable phenomenon of "an inexplicable loss of about two ounces at the instant of death."

In 200 cases of people at the Massachusetts General Hospital weighed at the moment of death, there was also noted "a slight loss of weight at the time of passing."

The astral body has thus been observed to possess weight, color and form.

A questionnaire sent to a number of physicians asking them to note any special phenomena connected with dying obtained affirmative replies in a large number of cases, saying that they "observed a blue vapory form which seemed to leave the body by way of the head."

In the case of very spiritually disposed girls who died, the physicians reported that "the whole room lighted up as the astral body left the physical form."

Regarding the painlessness of

death the British Medical Journalserpent might feel perhaps when it is reported as saying:

"The moment immediately preceding death from disease is that of utter insensibility to all pain or of a delightful passivity from the universal relaxation of everything which pertains to the physical condition."

There have also been a few authentic cases in India and elsewhere in which persons who have been pronounced dead by doctors have come back to life and have told the world of their novel experiences. Here is the strange case of Mr. V.S.M., of Madras, South India.

### Hopeless

It happened to him in 1922. He was serving with the Military Department in Iraq, then under par-

it has left the slough."

"The discarnate individual can see his friends and relatives in the flesh and he is greatly pained to see them mourning for him."

"He tries to prove his existence in various ways to earthly beings, keeping his astral form on their shoulders, and he tries to console them; but within a short time he realizes the futility of his attempts, as the touch of his astral arms cannot be perceived by those on the spot where he died."

Another Indian Spiritualist, "Emil," makes the following observation:

### Vapor

"Normal death is preceded by unconsciousness, during which state all the incidents of earth life pass before the dying man just as the



"You would welcome death with open arms"

"A man is not completely born until he is dead. We are spirits." So said Benjamin Franklin, quoted in this article.

pictures of a cinema film flash by in a few seconds.

"Simultaneously, the etheric body starts emerging from the region of the head in the form of a cloud of vapor."

"This condenses and gradually forms into a replica, beginning with the head, of the dying person."

"When the body is completely formed, a process which usually takes from one to two hours, it stands erect over the prostrate physical body, yet connected by a cord about two feet long, similar to the umbilical cord at the time of earthly birth."

"The dying mortal's last gasp indicates the snapping of the cord and the completion of the 'death' process."

### Evans-Wentz

"This is the chicken hatched from the egg. The spirit (the real man) hitherto enveloped in two shells (the physical and etheric bodies) starts functioning in only one, the etheric body."

The utterances of several persons of renown, whose words can be relied upon, have revealed the fact that the instant of death is really painless.

The last words spoken by Schiller, the celebrated German poet, on his death bed were, "Many things are growing plain and clear to my understanding."

Solomon of yore spoke of death thus:

"Remember thy Creator in the days of thy youth, while the evil days come not . . . or even the silver cord be loosed, or the golden bowl . . . then shall the dust return to the earth, and the spirit shall return unto God who gave it."

Germane to the subject under consideration, the point of view expressed by J. B. Priestley in his famous play, "Johnson Over Jordan," is worth mentioning here. Introducing the play, he writes:

"It happened that I came upon Dr. Evans-Wentz's study of the Tibetan 'Book of the Dead,' in which I learned of the Bardo, the intermediate state that follows soon after death—a prolonged dream-like state, in what might be called the fourth dimension of space, filled with hallucinatory visions directly resultant from the mental-content of the percipient."

### Benjamin Franklin

"According to this account of the matter, the dead man does not know that he no longer possesses a body of flesh and blood, and he mistakes characteristic thought-forms for genuinely objective entities, much as we do, I take it, in our dreams."

"There seems to me nothing unlikely in this, and possibly our dream-life, which has a quality very different from that of our working life, gives us a foretaste of what is to come."

"But I hardly set foot inside the Tibetan Bardo, with its forty-nine symbolic days, its vast and terrible panoramas of thought-forms, including whole processions of illusory avenging deities, its elaborate machinery of Karma and rebirth."

"I imagined for my hero a far more modest and westernized Bardo."

Benjamin Franklin is reported

to have told a relative on the death of his brother, John:

"A man is not completely born until he is dead. Why then should we grieve that a new child is born among the immortals? We are spirits!"

One of the strangest psychophysical experiences came to the famed Sri Ramana Maharishi (he died five years ago at the age of 70) when he was but a lad of sixteen.

One day he became aware of an inexplicable fear of death. He felt he was going to die for no apparent reason.

He was all alone in his room and he thought he would as well go through the experience of death peacefully.

### Is The Body I?

He laid himself supine on the floor, stretching his limbs, and promptly went through the actions of a dying man. At last rigor mortis actually set in. And Ramana was technically dead! He described this novel experience reminiscently in later life:

"Well, then," he had said to himself, "this body is dead! It will be carried stiff to the cremation ground and then reduced to ashes. But with the death of the body, am I dead? Is the body I?"

"This body is now silent and stiff. But I continue to feel the full force of myself apart from its condition."

After this physiological death, Ramana entered into a deep conscious trance wherein he became "merged into the very source of my being. And it was sheer ecstasy, bliss, liberation."

In this new dimension of consciousness, hitherto unknown to him, Ramana realized that the body was a thing apart and that the real ego remained untouched by death.

It was a changed Ramana that emerged from this incredible experience. He seemed to have lost all interest in his studies (he was then studying in the English Mission School at Madurai, South India) and his boyhood activities.

He later became a Maharishi, a great sage. For such souls there is no fear of death, nor grief over the dead.

As the "Zenda Avesta" says: "The day we fear as our last is but the birthday of Eternity. What we fear as a rock proves to be a harbor."

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# PSYCHIC HIGHLIGHTS

by Lt. Col. ARTHUR E. POWELL  
(Written Exclusively for Psychic Observer)

PSYCHIC OBSERVER, AUGUST 10, 1954

## Test Case

### Coming and Going

TO THE COMMISSION on divine healing, Harry Edwards submitted the case of Rosemary. At 5 months, the child had a swelling in the neck. At 8 months, after unsuccessful treatments, an operation was performed, and she was kept in the hospital for two months. The mother was then told the disease was incurable, nothing could be done; she should take her home to die. But Rosemary became a bonny child, until she was three, when the swelling returned.

Hospital again; another operation; pronounced incurable. Another hospital; 5 weeks radiotherapy. Dr. Lacey, the radiologist referred the case to seven experts. Four thought it was cancer, three did not know what it was. Medical opinion admitted it was baffled. Two more doctors confirmed the incurability of the disease, and once more Rosemary was sent home to die.

The parents then wrote to Harry Edwards for absent treatment. All swelling soon disappeared. And they have never returned. Dr. Lacey wrote: "I think by now you can look forward to her being a perfectly normal child. I can testify that Rosemary is in good health with no apparent signs of new growth."

At a check-up in the hospital, the sister in charge of the case said: "This isn't Rosemary!" At each visit, the doctors admitted they were "amazed and very satisfied." One doctor, told by the mother that Rosemary had been having healing, said: "Well, all I can say is that this child should not be here!" (I wonder what precisely he meant by that?)

The doctors on the Archbishops' commission are still looking for one case of proved spirit healing. Just one. How many does it take to make one?

At the commission's request, Rosemary was examined by a panel of doctors. Their only comment was: "Bring her back in six months time." More than two years have elapsed.

With other cures by Edwards, when two or three years have elapsed, doctors have said that they could not comment on anything that happened so long ago!

Do you wonder that long-suffering Harry Edwards has gotten just a wee impatient with the Archbishops' commission, and thrown in his hand? It is enough to give the poor fellow a pain in the neck. Or maybe it's the doctors who get pains in that region from these embarrassingly successful healings by men like Harry Edwards? Well, if they get swellings, I feel confident our Harry would gladly give them the fire treatment. Get it? Heap coals of fire on them by curing them.

## Floating Locket

### Slipped Disc?

MR. X is wondering. For more than 10 years he had severe stomach trouble, put down as duodenal ulcer. Could not eat rich or fried food and had to give drinks a wide berth. Penalty: swift, certain pain.

Two years ago, he "broke out," and gorged himself at Christmas. Then bed for three days.

One day, he went to Edward Fricker, Howard Road, South Tottenham. After five minutes, Fricker said he could go home and eat what he liked. He did. After 10 years abstinence, now it is roast pork, apple pie, batter pudding, beer and whisky. He has been expecting to break down any moment. But he has not had a touch of pain and feels remarkably well.

Mr. Fricker, the healer, 18 months ago, was in bed, when he saw his dead mother's locket floating about the room. He thought he was going crazy. "I had left that locket downstairs in my pocket. The locket clicked open, and I saw photographs of my parents inside."

So his wife bundled him off to see a medium, Joe Benjamin, at Tottenham Library. He was singled out, and given a message from his mother, dead 13 years. Among many things, he was told he would become a healer in 18

months. All he was told has come true.

Now he wants to prove his ability: "If about 50 people with slipped discs give their names, you can send them over here one evening, and I'll cure them all. If there are more than 50, we'll try to hire a hall."

## Balzac a Medium

### Prolific Author

ONE of the world's greatest novelists, Honore de Balzac, appears to have been addicted to automatic writing.

Robert Hitchens, in his novel "Felix," quotes Balzac's tailor: "The old man (Balzac) eagerly pulled his chair forward, until it was beyond the table, stretched his right arm back, until his hand reached the table, and made a violent motion of writing. And he never looked at the paper, Monsieur. All the time he wrote, he stared at the garden like this, as if he saw people walking in it."

"He not infrequently," says the British Universities Encyclopaedia "worked for 15 and even 18 hours a day. He wrote 85 novels in 20 years."

The Encyclopaedia Britannica tells us: "Balzac generally wrote from midnight until any hour in the following days—stretches of 16 hours being not unknown, and the process often continued for days and weeks."

## The Right Place

### Cemetery Clairvoyance

MR. E. McCallum was a gardener at Finchley Cemetery. Being a medium and clairvoyant, he wondered how the job would suit him.

He asked a woman, who was putting flowers on a grave, if she believed in life after death. She said she did. Then, for the first time, he saw a spirit person—the woman's father, with a pipe in his mouth. He was about ten feet away, then he vanished. The daughter recognized her father from the description.

This experience seemed to open possibilities. Disregarding instructions not to talk to visitors, he "thought a few minutes talk would not hurt anybody as long as I was trying to make people happy."

Two women came to the cemetery. One was a widow, to whom McCallum described her husband's spirit, standing close to her. She seemed overjoyed.

The other woman said: "How about a message from my mum?" "With that, a spirit built up beside her, whom she recognized as her mother when I described her. They went up the road overjoyed, and I felt happy at being able to make contact for them."

McCallum says it is one of the happiest periods of his life. He calls it: "sowing seeds in God's garden." Now he works near the Angel at Islington.

At any rate, no one could say he is a round peg in a square hole! Story from "Psychic News."

## Swedenborg

### Missing Receipt

Immanuel Kant, in his book on Swedenborg, "Dreams of a Spirit-Seer," relates that Madame Herteville, widow of Dutch Ambassador, Stockholm, was called on by Croon, a goldsmith, who demanded payment for a silver service which her husband had purchased from him. The widow was sure her late husband, a precise and orderly man, would have paid the debt, but she could not find the receipt.

The amount being considerable, she asked Swedenborg (if, as was said, he could converse with the departed), to question her husband about the transaction. Three days later, Swedenborg called on the lady, who had company in her house, and, in his cool way, said that he had talked with her defunct husband, who told him the bill had been paid, some months before his decease, and the receipt was in a bureau upstairs.

The lady replied that the bureau

had been cleared out, but no receipt was found. Swedenborg replied that her husband had directed that a board behind the left-hand drawer should be pulled out, to disclose a secret compartment, in which were his private Dutch correspondence—and the receipt. The whole company went upstairs, did as directed, and found the compartment containing all the papers described.

This little story looks to me pretty well water-tight—"evidentially." It is told in "Immortality: The Scientific Evidence," by Alson J. Smith.

## Pre-Seeing

### 37 Days Ahead

ONE of the most remarkable cases of seeing the future was that of the British medium, Stelle C., who was being investigated by the London Society for Psychical Research, and was in deep trance.

Suddenly she declared she could "see" the front page of the London "Daily Mail," as it would be 37 days later, on May 19, 1923. She saw a picture of a boy falling, white powder pouring from a tin, a man standing over the boy, and the name "Andrews Salt" in large letters. This was all written down, sealed and filed.

On the day mentioned, the front page of the "Daily Mail" carried a full-ad for Andrews Liver Salts, amazingly like Stelle's description. The manufacturer of the salts and the advertising manager agreed that a rough sketch of the picture had probably been in existence at the time of the vision, but there had been no exhibition of it, and it was not at all in the finished form as seen in trance. Decision to run the ad was not made until April 28, something else having been tentatively planned for the place.

## Bike Bewitched

### At the Cross Roads

IN "Two Worlds," C. R. Probert tells the story of young Hoadley, aged 25, and his Ajax two-stroke motorcycle.

Hoadley was staying at a remote farmhouse in Sussex, when they ran out of oil. Reluctantly, the farmer and his wife agreed that Hoadley should go to the village, 3 miles away, on his motorcycle, to fetch the oil.

At a cross-roads, when about to turn left, the steering appeared to lock, the bike shot straight ahead, and Hoadley nearly fell off. Examination revealed the steering in perfect order. Hoadley had more than 8 years experience with motorcycles. He turned around, went back to the cross-roads, and tried to turn right. The same thing happened. Yet the steering seemed all right.

Turning around, he walked with it to the cross-roads and tried to make a turn. "Immediately I felt a strong resistance, as if some unseen force was trying to keep the handlebars pointing straight ahead." He could turn them one way, but not the way he wanted.

By sheer brute-force he wrenched the steering to the left. The bike started down the hill; then the engine stopped, and he could not start it again. There was plenty of gas, and magneto and plug seemed in order. He tried to push the bike down hill; the brake jammed. He could find nothing wrong with the braking system. He gave up; left the bike there and walked back to the farm.

The farmer, his wife and Hoadley drove to the village for the oil, picked up the bike, and brought it back to the farm. Hoadley all but dismantled it, but found nothing abnormal with steering, engine or brakes. It started easily and ran perfectly. A week later, he started off on the bike to the village. Again the bike stalled at the cross-roads, precisely as before. He could find nothing wrong with it.

He turned the bike around to face the direction he had come, that is, towards the farm. It

wheeled and steered perfectly, and the motor started up. Again he turned towards the village. The steering locked, and the motor died. Again he found the bike would go away from the cross-roads, but no towards them. He had to return to the farm.

He told the farmer and his wife what had happened. This was the story he dragged out of them: Some two years ago there had been a horrible accident at the cross-roads. A motorcyclist had crashed into a wagon and been killed on the spot, his machine reduced to scrap.

"And they do say," said the farmer, "that now and then a phantom motorcyclist is seen tearing down the hill, and there is the echo of an awful crash. O' course, I'm not saying I believe a word of it, but..."

Hoadley asked the make of bike the poor chap was riding. Replied the farmer: "They said at the inquest it was an Ajax two-stroke."

## The Merry Monarch

### Ruby Miller

RUBY MILLER, famous actress and natural psychic, was at a fancy-dress ball, on New Year's Eve, at an old manor house near Dorchester, wearing a gown and enormous feathered hat, making her resemble Nell Gwynne. All guests were masked. Ruby was disappointed not to find a man dressed as a cavalier.

They began to play mistletoe. Having no partner, Ruby hid behind curtains in the study upstairs. It was pitch-dark and guests were searching for those who had hidden.

Suddenly she felt the paneling move behind her, and she saw another room where "a tall, dark, handsome man in cavalier costume was standing, duly masked." When she spoke to him, he put his finger to his lips. She noticed the magnificent ring over his embroidered and jeweled gauntlet, with what appeared to be a royal cipher embossed on the stone. The man seemed disinclined to speak.

When she heard voices outside, the cavalier took off his mask and whispered: "Now you should guess my identity. I will leave the way I came." He touched a panel, and a further opening appeared on the other side. With a kiss of his hand he vanished. At the sound of the gong, Ruby went downstairs, and found she had won the prize, being the only one who had not been discovered.

No one else had seen the man, and there was no sign of the hidden room, but, as she had in her hand the cavalier's mask, her story seemed credible. Her host pronounced the mask a period piece. That night Ruby sensed the presence again. The next morning, the mask was gone!

After she returned to London, she heard that her hosts had discovered the secret panel and the room beyond with the special exit.

Records confirmed that Charles II had hidden in that room during the Civil War.

Story in "Two Worlds."

## Socrates

### His Daemon

ONE of the best-known historical examples of a so-called "Guardian Angel" is that of the Daemon of Socrates, of which Plato writes.

Timarchus was having supper with Socrates; he rises, to go out and prepare to carry out the assassination plot, known only to one other man.

"What say you, Socrates?" said Timarchus. "Do you continue drinking; I must go out somewhere, but will return in a little, if so I may." And the voice came to me; and I said to him, "By no means rise from the table; for the accustomed divine sign has come to me." And he stayed.

And after a time again he got

up to go, and said: "I must be gone, Socrates." And the sign came to me again; and again I made him stay. And the third time, determining that I should not see, he rose and said naught to me, when my mind turned elsewhere; and thus he went forth, and was gone, and did that which was to be his doom."

To the end of his days, Socrates was guided by his "daemon."

## Presentiment

### Accident Coming

ALSON J. SMITH, in "Immortality: The Scientific Evidence," quotes, from records of the London Society for Psychical Research, a statement by Dr. E. G. Eames that, driving from St. Albans to London, on a road with which he was thoroughly familiar, he was in a hurry—as he always was, he says—having five operations to perform in London that morning.

In front of him was a car, driven carefully and slowly, by a man who had with him his wife and child. Eames, normally a fast driver, could easily have passed the family car, but on this occasion he "absolutely could not pass." There was an idea in his subconscious that an accident was going to occur.

It had nothing to do with the other man's driving, which was good. Nor was it nerves. "It was a very real presentiment that a crash was going to occur, and a warning not to approach too near."

This went on for five miles, Eames blaming his own foolishness.

Then it happened. A lorry, in front of the family car, stopped abruptly. The family car crashed into it and then into a wall, badly injuring the child. The Doctor adds: "This is the third time in my life that I have felt these strong compelling forces or influences warning me of danger, and always I have been afterwards very deeply grateful that I have been forewarned."

## Electronics

### Thought-Reading Machine

THE "Philadelphia Evening Bulletin" tells us that Dr. Thomas P. Goldsmith, research vice president, Allen R. DuMont Laboratories, stated that his staff is experimenting with a thought-reading machine, and already have had successful results. "We ask some question: we can tell when he is getting ready to say even though he may not have said it. It has me a little scared." (What's so terrifying?)

Goldsmith explained that the machine works on much the same principle as the electro-encephalograph, which measures brainwaves. "We are learning about mechanisms of communication between people: I guess you would say we are investigating the sixth sense... I feel a little like scientists must have felt on the threshold of discovering atomic energy."

Well, isn't it jolly to hear that science at long last is catching on and catching up? But, Dr. Goldsmith, be of good cheer: there's really nothing to be scared of. Quite a few of us have known of and even practiced telepathy for a long, long time. In fact, if you don't mind me mentioning it, I proved to my own satisfaction, and to that of another young Army officer who was my co-conspirator, that telepathy was feasible, and a fact, just about 50 years ago.

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### GOSPEL ART SHOPPE

Dept. R Rowan, Iowa (P-435)

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# PSYCHIC OBSERVER, AUGUST 16, 1954

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### PSYCHIC OBSERVER, AUGUST 16, 1954

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People's Spiritualist Church, 785 Juniper St.; Sun 8 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 1:30 P.M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave.; services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M. at 527 West 4th St.; Minister: Rev. Rosa Locke; Phone: HEmlock 6-3523; Rev. Chloë Birch, Ass't Pastor

Los Angeles, California  
Temple of The Helping Hand, 227 North Western Ave.; Services: Sun. 2:30 and 7:30 P.M.; Tues. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Regina Weisz; Phone: HOLlywood 3-4039

Foundation of Universal Truth, 1015 South Manhattan Place; services: Sunday and Wed., 2:30 and 8 P.M.; Healing Thurs. 8 P.M.; by Rev. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: REpublic 1-6030

Universal Chapel, 1001 West 69th St.; Services: Wed. 2:30 and 7:30 P.M. Fri. and Sun. 7:30 P.M.; Minister: Rev. Eula Perryman Goff; Phone: PLeasant 8-220; Co-Pastor: Walter H. Goff.

Agash: Temple of Wisdom, Inc., 460 North Western Ave., 2 blocks north of Beverly; Services: Sunday 8 P.M.; Pastor & Founder: Rev. Richard Zenor; Phone: HOLlywood 4-6252

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#### LOS ANGELES-Continued

Church of Spiritual Fellowship, 4505 South Vermont Ave.; services: Sun. & Wed. 7:30 P.M.; Fri. 8 P.M.; Social: 3rd Sat.; Minister: Rev. Mabel Behmyer; Phone: PL 3-7022; Ass't pastor: Rev. Floyd Gates; Phone: CA 5-0373

Temple of Spiritual Logic, 2400 South Western Ave.; Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Sealed Billets, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor: Chaplain H. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601

Spiritualist Church of Divine Light, 837 South Park View Ave.; Services: Sunday 11 A.M. & 7:45 P.M.; Healing and messages, Wed. 7:45 P.M.; Message service and luncheon Thurs. 1 P.M.; Dr. Victor Ahlheim Class, Thurs. 7:45 P.M.; Minister: Rev. Beulah Englund; Phone: Div 9-1956

Spiritualist Temple of the All-Seeing Eye, 841 West 85th St.; Services: Sun. 7:30 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Anna F. Crosby; Phone: PL 17301

Moses Temple of Science, 2013 1/2 West Jefferson Blvd.; Services: Sunday, Lyceum 9:30 A.M., Church 10:45 A.M. & 7:45 P.M.; Wed. 7:45 P.M.; Minister: Rev. Manilla Moses; Phone: REpublic 8931

Westlake Sp'itl Ch., 1722 W. Santa Barbara Ave.; Sun. & Thurs. 8 P.M.; Pres.: Irene Wood; Sec'y: Florence Reed

Spiritualist Church of Revelation, Embassy Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday, 2 and 3:30 P.M.; Minister: Rev. William Donovan; Phone: LO 5-1581; Ass't. pastor: Rev. Stephanie Jean Sebree; Sec'y: Irene Faust, 2807 Frederick St.

Oakland, California  
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P.M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: EMplebar 5-3442; Sec'y: Earl Dowd

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St.; Services: Friday 7:45 P.M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y: Rev. Ehsa Bolton; Phone: GLENcourt 2-0413

St. James Spiritual Unity Center, Ebell Hall, 1440 Harrison St.; Services: Monday, 7:30 P.M.; Ministers: Dr. and Rev. E. L. Archer, 2233 Central Ave., Alameda, Cal.

Kosmon Centre Church, Ebell Hall, 1440 Harrison St.; Meetings: 7:30 P.M. Thurs. day, Friday and Saturday only; Phone: Highbate 4-7219

Reseda: Church of The Good Neighbor, 18206 Victory Blvd.; services: Sunday 2:30 P.M.; Lyceum: Thurs. 7:30 P.M.; Minister: Hal Styles; Sec'y: Leonore Cordial; Phone: DIckens 28712

#### Sacramento, California

The Church of The Good Shepherd, 1111-20th St.; Services: daily, 7:30 P.M.; Rev. Evvadell, pastor; Phone: GA 8-2900

San Bernardino, California  
First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P.M.; Minister: Rev. Ann Cannara; Phone: COLton 2467-J

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P.M.; Class: Mon., 1:30, also Tues. and Wed. 8 P.M.; Phenomena Sat., 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phone: 89-523

#### San Diego, California

The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P.M.; lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-4980

Fraternal Spiritualist Church, Inc., 1502 Second Ave.; Services: Sunday, 11 A.M. and 8 P.M.; Divine Healing: Sunday, Tuesday and Thursday, 7 P.M.; Minister: Rev. M. A. Springs; President: Rev. Lillian Creer; Secretary: Hattie A. Harold

The Progressive Spiritualist Church of San Diego, N.S.A. 3843 Herbert St.; Services: Sunday; Healing: 7:30 P.M.; Lecture: 8 P.M.; Minister: Rev. Carrie B. Kelley, 4932 Kenmore Terrace; Phone: AT 4-0486; Helen E. Guss 4146 Hamilton St.; President: Lawrence A. Nicholson

#### San Francisco, California

Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor Clay); Services: Sunday, 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 184 Brentwood Ave.; Phone: JU 1-4860; Sec'y: Donald E. Haddick; Treasurer, Charles Ross McKendry; Church Phone: TUxedo 5-9976

The Little Church of St. Andrews, 2005-15th St. (near Church St.); services: Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; classes; Minister: Rev. Alda Scheleman, 3478-18th St.; Phone: UNderhill 3-4587

First Spiritual Church, 3324-17th St. (near Mission) Services: Sunday 2 P.M. (1st and 3rd Wed. 2 and 7:30 P.M.) Minister: Maud Johnson; Phone: SKyline 1-9153; Sec'y: George A. Bore, 33 Ellert St.

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Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 and 8 P.M.; President: Leah Bauer; Treas.: Linda B. Sampson.

#### San Jose, California

First Spiritual Science Church of San Jose, 65 South 7th St. All message service, Sat. 7:30 P.M.; Lecture, Sunday, 7:30 P.M., also healing and messages; Communion 1st Sunday each month at 11 A.M.; Minister: Rev. Gladys Shea, 1546 Hester St.

First Spiritualist Church of San Jose, Inc., 65 South 7th St.; Services: Sat. 7:30 P.M.; Minister: Rev. O'Dell Brown; Phone: CLayborn 8-2194; Sec'y: Mary Jane Brown

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P.M. Lecture 8 P.M., Messages 8 P.M.; Blindfold billiet, 1st Sunday each month; Dinner 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Glennella Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

Torrence: Spiritual Church of Friendship, 127 East 220th St. Woman's Club, Services: Sunday 11 A.M.; Minister: Rev. Hazel Sladek, 2433 Del Amo Blvd.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson.

Venice: Church of Universal Truth, 142 Lincoln Blvd. Services: Sun. and Tues. 7:30 P.M.; Ministers: Rev. Harry McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-8174

#### COLORADO

##### Denver, Colorado

Spiritual Science Association, 321 Tabor Bldg., 18th & Curtis; Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday & Thurs. 1:30 P.M.; Minister: Rev. Sophie Busch-Tracy

Progressive Science Institute & Emma Lee Spiritual Science Chapel, 1251 Lee St., Lakewood Denver 15; No. 84 Golden Bus; Services: Sun. 7:30 P.M. First Sunday, Astrological birthday party and service; Dr. Lois B. Washburn, Pastor. Phone: BE 3-6192; Gail Workman, Sec.

Star of The East Spiritualist Church, 1379 Kalamath (Take 50 Bus) Services: Sun. 7:30 P.M.; Trance Seance: Tues. & Sat. 7:30 P.M. by Rev. Frieda Nicklas; Minister: Rev. Frieda Nicklas, 3440 Zuni; Phone: GL 5-7344; Co-pastor: Rev. Blanche DeBoski, 1859 Lincoln; Phone: AC 2-4233

Psychic Center, 4915 West 35th St., Minister: Rev. Emma Bell Roney; Phone: GR 7-7054

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P.M.; Rev. Ida Fleming; Allan J. Miller.

#### CONNECTICUT

Hartford, Connecticut  
First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 3 P.M.; Wed. 8 P.M.; President: Clifford H. Doucette, 108 High St., Manchester, Connecticut; Phone: Manchester-MI 9-1841

##### New London, Connecticut

New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sunday 5 P.M.; Thurs. 7:30 P.M.; Sec'y: Stephen Dickens

Universal Psychic Science Society, Stony Brook Drive; Universal Psychic Science Seminary Instruction, Rev. C. Wallace Fox (UPS Missionary at Large) P.O. Box 169, Niantic, Conn.; Phone: GHison 3-8133

Niantic: Temple of Light (A.S.) 4 Smith St.; Services: Sun and Thurs. 7:30 P.M.; Minister: Rev. Harriet Whitehead; Phone: PErshing 9-7005; also Rev. Marion Owens, Cherry and South Sts., Pine Grove, Niantic; Phone: PErshing 9-5975; L.A.S. Spiritualist Seminary Instruction and unfoldment Class; Sat. 7:30 P.M.; Rev. Nicholas Plastina, Box 155, Niantic, Conn.

Norwich: The First Spiritual Union, Inc., 29 Park St.; Services: Sunday 2:30 and 7 P.M.; President: Nellie G. Wheeler; Sec'y: Marie La Mitie.

#### DELAWARE

##### Wilmington, Delaware

First Spiritualist Church, 907 Tatnall St.; Services: Sun. 7:45 P.M. (N.S.A.) Sec'y: Laura M. Shilling; 105 Marsh Road; President: Peter DeLuxe

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First Spiritual Science Church, Suite #631, 1424 K St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

#### FLORIDA

Bradenton: Universal Spiritualist Episcopal Church, 947-13th St., West; Services: Sunday & Wednesday 7:30 P.M.; Minister: Rev. Lillian Dee Johnson; Phones: 9-4392 and 4-2655

Coral Gables (Miami) Universal Church of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1. Services: Sunday and Thursday 7:45 P.M.; Minister: Rev. Mary Thillito, 1520 San Remo, Coral Gables, 46, Florida; Phone: MO 7-0672

##### Daytona Beach, Florida

First Christian Spiritual Church of Daytona Beach, Prince George Hotel, 212 North Ridgewood Ave.; Services: Sunday 7:30 P.M.; Thursday 2:30 and 7:30 P.M.; chartered by The International General Assembly of Spiritualists; Minister: Rev. Enid Brady, Berkley Road, Ormond Beach; Phone: 9996; Sec'y: Marian Elks, 127 North Peninsula Drive.

Hays Memorial Spiritualist Church, 221 First Ave., Services: Sunday 7:30 P.M.; Wednesday, 2:30 & 7:30 P.M.; Minister: Rev. Margaret Hays Springstead; Phone: CL 2-2432

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Message Circle: Wed. 2 P.M. and Friday 7:30 P.M. at 200 N.E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3160

##### Homestead, Florida

Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sunday 8 P.M.; Minister: Rev. Sada Hobson; Phone: 253-M-4

A.M.O.S. Temple of Light, Bauer Drive; Services: Sunday 8 P.M.; Friday 8:30 P.M.; Phone: 178-R; Sec'y: Lillian Brewerton, Route No. 2, Box 472

##### Jacksonville, Florida

The Spiritual Lighthouse, 3817 Main St.; Services: Sun. and Wed. 8 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida

United Spiritualist Church, 125 Market St., Services: Sunday 8 P.M.; Circle Wed. 8 P.M. at 1136 Hubbard St. (United Bible Spiritualist Ass'n) Minister: Rev. Etta Gardner; Phone: 60351

##### Miami, Florida

Little Shenandoah Spiritualist Church, 601 S.W. 7th St. Services: Sunday 8 P.M.; Wed. 2 and 8 P.M.; Minister: Rev. Frances Stevenson

Temple of Revelation, 600 S.W. 25th Ave., Services: Sun. & Wed. 7:45 P.M.; Healing: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Phone: HI-88912

Church of Revealing Faith, N.W. 71st St. & N.W. 4th Ave. Services: Sunday 8 P.M.; Minister: Rev. M. L. Sackett; Ass't. Pastor: Rev. Frank Mead

Dr. Gilbert N. Holloway and Associates: Church Office: 1845 N.E. 46th St.; Phones: 83-8630 or Newton 5-6057. Write or call for information.

##### Sarasota, Florida

Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave.; Services: Sunday 10:30 A.M. & 7:30 P.M.; Ministers: Rev. Dorothy Flexer and Rev. Raymond Flexer.

##### St. Petersburg, Florida

Church of the Beloved, 2806 Central Ave.; Services: Sunday 7:30 P.M.; Minister: Ethel Post-Parrish; Minister during the summer months: Olga Ruths Carpenter.

##### Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P.M.; Minister: Rev. Dorothy Graff-Flexer; Phone: 31-7341

Universalist Spiritualist Church, 8701 Tampa St.; Services: Sun. 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Classes daily; Minister: Rev. Nellie Cherry; Phone: 916371

#### ILLINOIS

Aurora: Christabelle Spiritualist Church, Y.M.C.A.; Services: Sunday 7 P.M.; Minister: May Calvert; Phone: 2-2743 (I.S.S.A.) Treas.: B. D. Jones, 200 Willow Ave., Joliet, Ill.

Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P.M.; Wed. 8 P.M.; Healing and messages; Minister: Rev. Anna Zalokar; Phone: Stanley 8-2344

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sunday 3 & 7 P.M.; Leader: Myrtle Grant, 204 Garwood Ave.; Phone: 9543; President: Earl V. Beighler, 408 East University; Phone: 6-5152; Church Phone: 6-7432

Chicago, Illinois  
Silent Prayer Sanctuary, 3802 West Me-Lean Ave.; Healing Service: Tues. 9:30 to 11 A.M.; Other Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Phone: ALhany 2-6417; Leader: Sophia Shaffer.

First Roseland Spiritualist Church, 10957-59 South Park Ave. Services: Sun. 3 P.M.; President: Deon Fry; Sec'y: Elsie Traver; Phone: FR 4-9862

Friendly Church of Christ, 845 West North Ave.; services: Sun. & Tues. 8 P.M.; Minister: Rev. Harold Klingemeier; Sec'y & Ass't pastor: Rev. Ed Dortmund, 2509 North Southport Ave., Chicago, 14

Spiritualist Temple of Immortality, 1700 West 51st St.; Sunday services 8 P.M.; Healing: Mon., Wed. & Thurs. 7:30 P.M.; Seance Sat. 8 P.M. Refreshments always; Minister: Rev. Harry Erickson; Phone: HEmlock 4-9370; Ass't. pastor: Rev. Anna Smid.

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# Spiritualist Churches

(Continued from Page 10)

## ILLINOIS — Continued

**Decatur, Illinois**  
First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

**East St. Louis: United Spiritualist Church**, 16th and Cleveland Ave.; services: Sun. and Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave., E.S.L.; Asst. Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville; Sec'y: Otilie Dyroff, 810 North 24th St., E.S.L.

**Freeport: First Spiritualist Church**, Y. W. C. A. Bldg., 514 West Stephenson St.; Services: Sun. 7:30 P. M.; Pres: Frank Sloggett, 1107 South Adams Ave.; Phone: State 763

**Leroy: J. F. J. Crumbaugh Spiritualist Church**, 313 East Center St.; Services: Sunday 2 P.M.; Class: Thurs. 8 P.M.; Minister: Rev. Richard Ireland.

**Peoria, Illinois**  
First Spiritualist Episcopal Church, Labor Temple, 400 N. Jefferson St.; Services: Sunday 7:30 P.M.; Minister: Samuel Caughey; Phone: 2-7762 Sec'y: Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

**Rockford, Illinois**  
United Science Mission, 217 South Rockton Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Blanche McCall; Phone: 37912.

**Streeter: First Spiritualist Church**, 525 Frech St.; Services: Sunday 7:30 P.M.; 1st Sun. 2:30 & 7:30 P.M.; Ministers: Roy and Nora Gustin, P.O. Box 198.

## INDIANA

**Elkhart: Christian Spiritual Temple**, 2094 South Main St.; Services: Sunday 8 P.M.; Minister: Rev. Harry Sutton, R.F.D. No. 5, Elkhart.

**Evansville, Indiana**  
Union Spiritual Church, 3rd Ave. & Michigan St., Thurs. & Sunday 8 P.M.; Minister: Rev. Jeannette Hoepfel.

**Fort Wayne, Indiana**  
Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (Cor. Spring) Thurs. 3 & 7:45 P.M.; Sun. Lyceum, 9:30 A.M. 7:30 P.M.; Minister: Rev. Bernice Brock, 1604 Andrews St.; Phone: A-4567.

**Gary, Indiana**  
First Spiritualist Church, 2430 West 11th St.; Services: Sunday, 8 P.M.; Minister: Rev. Velma H. Dickie; President: Ruth M. Jenne; Sec'y: Reba Schallon.

**Alpha Spiritualist Episcopal Church**, Victory Room, Y.M.C.A., 225 West 5th Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Freda B. Titus, 2636 Miami St., East Gary; Phone 2-7121; President: Edith Ireland; Sec'y: Nellie MacLean, Room #1004, Hotel Gary.

**Hammond, Indiana**  
Unity Spiritualist Ch., 5454 Holman Ave; K. of P. Hall; Sun. 8 P.M.; Ruth Coyle.

**Indianapolis, Indiana**  
Progressive Spiritualist Church, 611 East St. Clair (at Park) Services: Sunday, Healing 7 P.M. followed by regular service, 7:30 P.M.; Tues. Afternoon and Evening; President: Paul Leach; Phone: Fleetwood 7-9026.

**The First Church of Christ Divine Guidance**, 8701 East Ivanhoe St. Services: Sunday, 7:30 P.M.; Minister: Rev. Agnes C. Hansen; Phone: FL 9-1784.

**Spiritualist Center Church**, 1901 Lexington St.; Services: Sunday 7:45 P.M.; Wednesday, 2:30 & 7:30 P.M.; President: C. C. Driskell; Recording Sec'y: Grace Driskell, 2235 North Butler Ave., Phone: IR 9427.

**Marion: Distributors of Light Spiritualist Church**, Adams and Second St., City Hall; Services: Sunday, 7:30 P.M.; Minister: Rev. Mable Pittman, 204 S. Nebraska St., Phone: North 2-8497.

**Michigan City: First Spiritualist Church** 220 West 10th St.; Services: Sunday & Monday 8 P.M.; Every 4th Sun. 3 & 8 P.M.; Minister: Rev. Amelia Huling; Sec'y: Gertrude Rocher; Phone: 2-1618.

**Muncie: Unity Spiritual Church**, 517 Rex St.; Services: Sunday 7:30 P.M.; (Midweek Classes) Minister: Rev. Virginia Leach Falls, 607 West Charles St.; Phone 3-2494.

**Peru, Indiana**  
First Spiritualist Church, 62 South Miami Ave; services: Sunday 7:30 P. M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welch, 1614 North Broadway; Phone: 6359; President: Herbert Reush.

**The Friendly Church, Inc.**, 11 North Grant St., Services: Sunday 7:30 P.M.; Every 2nd Sunday services: 2:30 & 7:30 P.M.; Minister: Rev. Orle Black; Phone: 6164.

**South Bend, Indiana**  
Church of Spiritual Truth, 510 South St. Joseph St.; services: 1st, 2nd and 4th Sunday, 7:30 P. M.; 3rd Sunday, 3 and 7:30 P. M.; President: Ralph Bowman; Sec'y: Athelenn Minnes (U.S.A.)

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**The Spiritual Sanctuary**, 2106 Eutaw Place; Services: Sunday, 8 P.M.; President: Frances Converso; Sec'y: Clara E. Shephard, 2912 Woodlawn Ave.

## MASSACHUSETTS

**Boston Massachusetts**  
St. Alden's Spiritualist Church, 329 Massachusetts Ave.; services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Dora Todd, 470 Green St., Cambridge; Phone: Kirkland 7-0513.

**The Spiritual Chapel and Minister's Study**, 25 Huntington Ave., Rooms 331-333; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Ida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris H. Brown.

**Fitchburg: First Spiritual Alliance Church**, Knowlton Terrace; Services: Sunday, 3 and 7 P.M. Sec'y and Treas.: Mrs. Marion Rockwell; President: Emily Sanborn.

**Greenfield: Universal Psychic Science Church**, 47 Cheapside St.; Services: Sunday 8 P.M.; Rev. Frances H. Church.

**Springfield: First Spiritualist Church Inc.**, 33-37 Bliss St.; Services: Sunday 3 & 7:30 P.M.; Wed. 7:30 P.M.; President: Mrs. May Sawyer; Sec'y: Mrs. J. B. Kelley, c/o 33-37 Bliss St., Springfield, 5, Massachusetts.

**West Gloucester: Massasoit Spiritualist Camp**, 19 Lincoln St.; services: Sun. 3 and 7 P.M.; Thurs. 7 P.M. (Year 'round) Minister: Rev. Vivian L. Harvey; Phone: Gloucester 5388-J; Sec'y: Mildred Cook, 16 Walker St.

**Worcester: First Spiritual Church**, 35 Oread St.; Services: Sunday 3 & 7 P.M.; Minister: Ernest A. Coffin; Phone: Pleasant 2-0414.

## MICHIGAN

**Ann Arbor: Church of Divine Science**, 823 Brown St.; Sunday-Lyceum 10 A.M.; Lecture and Bible Study 11 A.M.; Lecture, Healing, Messages 7:30 P.M.; Wed. 7:30 P.M.; Messages; Minister: Rev. Allan N. Dittman; Phone: Normandy 2-6074; Sec'y: Miriam M. Ecklar.

**Battle Creek, Michigan**  
Church of Spiritual Truth, 28 West Fountain St.; Services: Sunday 8 A.M.; Minister: Rev. James Tingley.

**Spiritualist Church of Divinity**, 11 Green St.; Services: Sunday 7 P.M.; Minister: Rev. Clifford Bristol (U.S.A.) Pres: Glenn R. Brenner; Sec'y: Florence E. Dillion, 171 North Ave.

**Davison: Spiritual Light Church**, 8291 East Atherton Road; Services: Sunday 7:30 P.M.; Minister: Rev. Ethel Bowen Knapp; Phone: 5-F-21.

**Detroit, Michigan**  
Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Asst. Pastor: Rev. Jack F. Teeters.

**All Souls Memorial Church**, 2619 Cass Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. Constance Newby; Phone: Un. 1-3346.

**Bible Christian Spiritual Church**, 4464 Cass Ave; Services: Sunday 2 P.M.; Minister: Rev. John Veysey; Phone: Tasmos 7-9134.

**Ferndale: Metropolitan Spiritualist Church** of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P.M.; Rally Day: second Sunday, 2:30 and 7:45 P.M.; President: Charles L. Youngs; Phone: LI-1-1446; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.

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## MICHIGAN — Continued

**Flint, Michigan**  
Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P.M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.

**Flint Spiritualist Church**, 118 East Belvedere Ave.; Sun. 7:30 P.M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

**Grand Rapids: First Church of Truth**, 26 Shelby St.; Services: Sun. 3:30 & 7:30 P.M.; President: Frank Witforth, 1311 Calgary, N.E.; Sec'y: Elaine B. McMann, 301 Lemyra St., S.E., Cherry 37834.

**Jackson: Goodfellow Spiritualist Church**, 1014 Le Roy Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. James Tingley.

**Muskegon—First National Spiritualist Church**, 600 Jefferson Ave; Sunday, 3:30 and 7:30 P.M.; Dr. William R. Aldred.

**Owosso—First Spiritualist Church**, 610 Clinton St.; Sun. 7:30 P.M.; Rev. Ella Riley-Sutton.

**Pontiac, Michigan**  
1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A.M.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Mable Barnes.

**Church of The Good Samaritan of Pontiac**, 199 Auburn Ave., D.A.V. Hall; Services: Sunday 7:30 P.M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

**Port Huron: Divine Spiritual Temple**, I.O.O.F. Hall, Lapeer St.; Services: Sunday 7:30 P.M.; Minister: Rev. Rebecca Brobot, 715 Howard St., Port Huron.

**Roseville: Spiritual Church of Harmony** of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple) Services: Sunday—Lyceum 10:30 A.M.; Regular services, 7:30 P.M.; Message service 3rd Sunday at 3 P.M.; Pastor: Rev. William A. Seaman, 15825 Marlowe, Detroit, 27; Phone Vermont 6-0340.

## MINNESOTA

**Duluth: First Spiritual Temple**, 601 East 5th St.; Services: Sunday 7:30 P.M. Minister: Rev. F. W. Hutchinson; Sec'y: Violet Lindholm, 1712 West 3rd St., Duluth.

**Minneapolis, Minnesota**  
Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave; Services: Sunday 3:30 & 7:30 P.M.; Thurs. at 3:45 Ave; Consultation and Healing 2 P.M.; Messages: 7:30 P.M.; Tuesday consultation Free to children and teenagers; Minister: Rev. Clara Johnson.

**Christian Ministry**, 614-620 East 15th St.; Services: Sunday 11 A.M., 3 & 7:45 P.M.; Wednesday 8 P.M.; Pastor and President: Rev. H. M. Paulson.

**St. Paul, Minnesota**  
Golden Rule Spiritualist Church, 25 East 5th St.; Services: 2:30 P.M. Sunday; 1st & 3rd Wed. 1 P.M.; Sec'y: C. A. Peterson.

**St. Louis, Missouri**  
Independent Assembly of Missouri, Psychocenter, 3813 Washington Blvd., Thurs. and Sunday, 8 P.M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.

**Society of Spiritual Fellowship**, 3816a North Grand Ave; Services: Wed. 2 P.M.; Friday 8 P.M.; Leader: Elsie Andrews, member of Burket Spiritualist Church, Inc. (N.S.A.) of Glasgow and National Bridge; Sunday services 10:30 A.M.

**Burket Spiritualist Church, Inc.**, 2655 Natural Bridge Ave; Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

**Christ Divine Science Church**, 6323 Delmar Blvd; Services: Sun. 10:30 A.M.; Minister: Rev. Charles Rohlfing; Phone: Parkview 5-6551.

**St. Joseph: Christ Memorial Spiritualist Church**, 2102 Felix St.; Services: Sun. & Wed. 8 P.M.; Minister: Rev. Floyd Thornton; Sec'y: Bernice McGrew, 209 South 15th St.

**St. Louis, Missouri**  
Kansas City: Truth Center of Christianity, "The Little White Chapel," 5704 Prospect; services: Sun. & Wed. 7:45 P.M.; Minister: Dr. Maurice D. Russell.

**St. Joseph: Christ Memorial Spiritualist Church**, 2102 Felix St.; Services: Sun. & Wed. 8 P.M.; Minister: Rev. Floyd Thornton; Sec'y: Bernice McGrew, 209 South 15th St.

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## NEW JERSEY—Continued

**Elizabeth—Seventh Ch. of Psychic Science** 415 Madison Ave.; Sun. P.M.; Wed. 2 & 7:45 P.M.; Rev. Veronica Fleischman; Phone: 2-3515.

**New Milford — 1st Spiritualist Church** of Milford (N.S.A.) 485 Elizabeth St. Services: Sunday, 2:30 P.M., Wednesday, 8 P.M. President, Luisa Christiansen, 485 Elizabeth St., Phone: Dumont 4-6795. Lucy Bertoni, secretary.

**Newark: Mother Temple of Psychic Science**, 532 Springfield Ave., Tues. 1 & 7 P.M.; Rev. Doretha C. Dencer, Mediator, Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P.M. Rev. Matthew Matulwich; healing service, Rev. Doretha A. Morris, Mediator, Thursday 7 P.M.; Rev. Morris; Thurs. & Fri. 1 P.M.; Rebecca Barrett; Friday 7 P.M.; Rev. Doretha Dencer, Psychometrist; Sunday 3 & 7 P.M.; Quest Mediators; First Sat. of the month 7 P.M., Progressive Circles.

**Paterson—1st Spiritual Ch.**, 142 Carroll St.; Sun. & Wed. 7:30 P.M.; Wed. 2 P.M.; Emily Freestone-Hewitt.

**Rumson: First Spiritual Science Church**, 15 Highland Ave.; Services: Tuesday 8 P.M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson—1-1148.

**Trenton, New Jersey**  
First Spiritualist Church, 47 North Clinton Ave., Carpenter's Hall; Services: Sun. 8 P.M.; Minister: Rev. Marion Hartman, 8 Tyler St.; Phone EX 3-7788; Pres: Joseph Paul Hartman.

**Union City, New Jersey**  
Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner Simms; Pastor: Rev. H. C. Millare.

**Spiritual Ch. of Divine Healing**, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Boock; Tues. & Thurs. 2 P.M.; Thurs. 8 P.M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

**Spiritual Ch. of Divine Guidance**, 517 37th St.; Sun. 7:30 P.M.; Tues. 2 P.M.; Fri. 2 & 8 P.M.; Social and Fri. 2 P.M.; Rev. Ann P. Ruger; 4th Friday, 8 P.M.

**West Englewood: John's First Memorial Spiritual Church**, 27 West Forest Ave., Sun. & Wed. 8 P.M.; Classes: Tues. 2 P.M.; Tues. & Thurs. 8 P.M.; Minister: Rev. M. Louise Gallo; Phone: Te 7-6335.

**NEW YORK STATE**  
Albany: First Spiritual Church, 264 Central Ave.; Services: Sunday & Wed. 7:30 P.M.; President: Lena B. Henning; Treas.: Lillian Peth, 33 Van Buren.

**Batavia: Church of Spiritual Truth** (General Assembly of Spiritualists) 6 Bank St. Services: Sun. 7:45 P.M.; Thurs. 8 P.M.; Medium's Day: 1st Sun. each month, 3 and 8 P.M.; Minister: Ethel L. Ames, R.F.D. No. 3, Box 1129; Phone: 1290-J.

**Binghamton, N. Y.**  
First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P.M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell.

**Buffalo, New York**  
John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P.M. Lecture and messages 8 P.M.; Minister: Rev. Edith Sandy Wendling; Phone: Riverside 1698; Church phone: ELmwood 5397; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres.: Norman C. Fredrickson.

**Spiritual Church of Science**, Buffalo Room, Hotel Statler; services: Sunday 2:30 P.M.; All message circle 3:30 P.M.; Minister: Rev. Shirley Bryson, 49 Woodhaven Road, Orchard Park N. Y.; Phone: Idlewood 3190.

**Temple of Divine Science, Sp'ist Ch.**, 267 Sycamore St.; Sun. 7:45 P.M.; (Medium's Day, 4th Sun.); K. L. Henderson; Phone: WA 4651.

**Sacred Heart Spiritualist Church**, 89 Butler Ave; Services: Sunday 7:45 P.M.; Minister: Rev. Rose E. Orlovski; Phone: EL-7543.

**Nazarene Unity Science Church, Inc.**, 172 Goodell St., cor. Michigan; Services: Sunday 7:45 P.M. Fellowship Day, 2nd Sunday of each month, 3 P.M.—7:45 P.M. Services: Wed. and Fri. Message Circle 2 P.M. and 8 P.M. Dr. Rowland Henry, Dr. John G. Devine, Ministers, Telephone: MO-1683, (New York State chapter for the American Federation of Spiritual Mediums).

**Cortland, N. Y.**  
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.A.S.) Services: Sun. 7:30 P.M.; Wed. 8 P.M.; President: Marjorie Newman; Phone: SK 6-2357; Sec'y: Kathryn Hall, 15 Grace St.

**First Spiritual & Divine Science Church**, 97 Owego St.; Services: Sun. 10:30 A.M.; also Wed. 8 P.M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave; Phone: SK 6-7188; Associate Minister: Carroll Badman; Healer: Mable A. Smith, Phone: SK 6-9186; Glen Jones, President, Phone: SK 6-9319.

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# **SPIRITUALIST CHURCHES**

(Continued from Page 11)

## **NEW YORK CITY — Continued**

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Tues. and Fri. 6-9 P. M.; Thurs. and Sat. 1-3 P. M.; Sunday 7:15 P. M.; Minister: Rev. Angela Call Wanderer; Phone: TRafalgar 3-8525.

Stead Memorial Center, Apartment 5-B, 211 West 106th St.; Class: Wed. & Fri. 8 P. M.; Minister: Rev. Bertha Marx Luescher; Phone: RIVERSIDE 9-0319.

Center of Divine Guidance (Universal Church of The Master) Suite No. 203, Great Northern Hotel, 118 West 57th St.; Services: Wed. 8 P. M.; Thurs. 10 A. M.; Friday 2 & 7 P. M.; Minister: Rev. Martha Seider; Phone: Circle 5-4915.

Beacon Light Spiritualist Church, Apt. A-1, 204 West 94th St.; Healing and Massage Services: Tues. & Thurs. 2 & 7:30 P. M.; Sunday 7:30 P. M.; Minister: Rev. Hermine Leger; Phone: ACademy 2-0923.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX), 60 N. Y.; Services: Mon., Wed. & Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: TREmont 8-9134; President: Leopold Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P. M.; Sat., Sun., Thurs., 8 P. M.; Healing & Massage circle, Tues. 8 P. M. & Wed. 2 P. M.; Classes, Wed. 8 P. M.; Dr. San Ram Mandal of India; Phone: IN 3-5827.

Chapel of the Eternal Star, 237 W. 57th St.; services Wed., Fri., Sat., and Sun. at 7:30 P. M.; Tues. 1:00 P. M.; Minister: Rev. Rose Ann Erickson; phone: TRafalgar 7-3113.

Spiritual Science Mother Church, Inc., Studio No. 1010, 7th Ave. & 56th St.; Sunday: Sermon and Messages, 7:30 P. M.; Minister: Rev. Glenn Argos; Phone: COLUMBUS 5-2952.

Spiritualist Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Tues. & Fri. 7 P. M.; Wed., Sat. 1 P. M.; Sun. 3 P. M.; Minister: Rev. Helen A. Thury; Phone: ENdicott 2-8400.

Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P. M.; Wednesday 1:30 P. M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St.; Services: Sunday 7:30 P. M.; Social Tuesday 8 P. M.; Minister: Rev. Rosebud Vogel Williamson, 676 Chilton Ave.; Phone: 4-3170; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

## **Syracuse, New York**

Wayside Spiritualist Church, American Pension Club, 220 East Washington St.; Sunday 7:45 P. M.; President: Luanis Caley; Sec'y: Albert J. Potter.

First Spiritualist Church, 535 Oakwood Ave.; Services: Sunday and Wednesday, 8 P. M.; Minister: William O. Davies; Phone: 76-9290; President: Eugene L. Morse.

## **Schenectady, N. Y.**

Universal Church of Science, 4 Eagle St.; Services: Sunday 3 & 7:30 P. M.; Class Tuesday 8 P. M.; Messages: Wed. 7:30 P. M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-8933.

Progressive Spiritualist Church, 6 Mynderse St.; Services: Sunday 4:30 & 7:30 P. M.; Minister: Rev. Alice M. Hughes; Church Phone: FR 48607; Sec'y: Lillian Weir, 7 Center St., Scotia, N. Y.; Phone EX 31419.

Tonawanda—Elmwood Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P. M.; Eleanor Gardel, Pastor.

## **OHIO**

### **Akron, Ohio**

St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P. M.; Messages: Wednesday 8 P. M.; Sunflower Club, 1st Wednesday; Minister: Rev. Ravina Roshon; Phone: ST. 4-9234; Sec'y: John D. Cole; President: Ada C. Richards, 345 Para Ave.

Friendly Spiritualist Church, 31 S. Howard St.; Sun., 7:45 P. M.; Thurs., 2 and 8 P. M.; Healing: Mon., Tues., and Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

Ashley: White Lily Chapel, 20 South Main St.; Services: Sun. & Wed. 8 P. M.; Minister: Margaret Flings; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association.

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## **OHIO — Continued**

Canton—First Spiritualist Episcopal Church, 1500 W. 1st St.; Sun. 7:45 P. M.; Estyl Fuller, 912 2nd St., S. W.

### **Cincinnati, Ohio**

Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services: Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and President: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt

Tower of Light Spiritual Science Church, 3429 McHenry Road; services: 1st and 3rd Sunday, 7:30 P. M.; Class: Mon., Wed. and Thurs., 7:30 P. M.; Minister: Rev. Paul N. Straky; Phone: Montana 1-2057.

Cleveland, Ohio: Sunflower Spiritualist Church, 19204 Payne Ave.; Services: Sun. & Wed., 8 P. M.; Minister: Rev. William H. Kost; Phone: KE 1-2539.

### **Columbus, Ohio**

Truth Tabernacle Spiritualist Association, 516 South Parkview Ave.; Services: Sun. 7:30 P. M.; Tuesday 7:30 P. M.; Minister: Rev. Curtis B. Morris; Asst. Pastor: Rev. A. Chapman Straley; Church office: 160 Little Flower Lane; Phone: BE 1-4489.

The First Linden Spiritualist Church, 1751 Aberdeen Ave.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudella Rowe, 37 East Frambes Ave.; Phone: WA 2752; Church: JE 1631; Sec'y: Evelyn Gossnell.

First Spiritualist Temple, 6th & State St.; Services: Sun. 2:30 & 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Penny Umbach; Phone: Capitol 8-1112.

### **Dayton, Ohio**

Spiritual Church of God, Apt. No. 5, 81 East 5th St.; Sunday 8 P. M.; Rev. Ethel Williams.

### **East Liverpool, Ohio**

First Spiritualist Church, 707 Dresden Ave.; Services: Sunday 8 P. M.; President: Sara H. Bowersock; Sec'y: Mary M. Martin, P. O. Box 501, East Liverpool.

Psychic Center of Truth Church, 106 East 6th St., Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sunday 8 P. M.; Minister: Rev. Roy Graves; Sec'y: Mary I. Young, 820 Third St., Rochester, Penna.

### **Toledo, Ohio**

Christian Spiritualist Church, 1222 Erie St.; Cecil Engle.

Good Will Spiritualist Church, 1515 Otawa Drive; Sunday School, 10 A. M.; Sun. & Thurs. 7:30 P. M.; Rev. D. E. Crier.

First Spiritualist Episcopal Church, 636 Western Ave. (at Field) Services: Sunday 7:45 P. M.; Tuesday 8 P. M.; Minister: Rev. Fred L. Felix; President: Carl Griffin; Sec'y: Sylvia Haynes; Church Phone: CHerry 9-5389.

### **Youngstown, Ohio**

Ungersoll Memorial Ch., 339 West Federal Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St.; Phone: RI 7-7006.

The First Spiritualist Temple, 323 W. LaCade Ave.; Services: Sun. and Wed. 8 P. M.; President: Emma Felger, 174 W. Glenaven; Phone: ST-29622.

## **OKLAHOMA**

### **Tulsa, Oklahoma**

Second Spiritualist Church, 919 South Cheyenne St.; Services: Sun. 7:45 P. M. (Healing 8 P. M.); Rev. Adella Reynolds, Minister.

Only Spiritual Science Church, 711 South Cheyenne, Wed. & Sun. 8 P. M.; Class: Tues. 2:30 P. M.; Sec'y: Rev. Orpha C. Beaulieu, 1231 South Frankfort. In California 6253 Hollywood Blvd., Hollywood 28, California. Phone: 5-5394.

## **OREGON**

Gold Hill: Universal Church of The Master; Services: Sunday 8 P. M.; Minister: M. M. Kruse, D.D., Route No. 1, Box 161.

### **Portland, Oregon**

Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5729 S.E. Boise. Services: Sun. and Wed. 8 P. M.; Healing at all services; Minister: Rev. Jean Krause; Phone: PRospect 1-8986; Sec'y: Dulcie Jackson.

First Spiritualist Church, N.S.A.C., 1510 S.E. 9th Ave., Beaver Bldg; Services: Sunday—Healing 7 P. M. Regular service Sunday 7:30 P. M.; Minister: Rev. Alma Gudhart, 5123 N.E. 21st St.; Phone: AT 1-4541; Sec'y: W. B. Kurtz, 8950 S.E. Lincoln.

## **PENNSYLVANIA**

### **New Castle, Penna.**

Spiritualist Church of Truth, McGoun Hall, 215½ East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Gueth; Celeste Atkinson; James H. Anderson.

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## **PENNA — Continued**

### **Pittsburgh, Pennsylvania**

Spiritual Church of Revelation, 114 Federal St., (Northside) Services: Sun., Tuesday, Thurs. & Fri. 3 & 8 P. M.; Class for spiritual unfoldment, Fri., 8 P. M.; Minister: Rev. Katherine Fidele Kane; Phone: FAirfax 1-0766.

### **Philadelphia, Pennsylvania**

Dorothea Psychic Center, 5307 Walnut St.; Services: Tuesday and Thursday evening 7:30, Wednesday 1:30 P. M.; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Beecher; President: Charles W. Gallagher.

Third Spiritualist Church, 3044 Germantown Ave.; Services: Sunday, 8 P. M.; President: Elmer S. Hollowell; Sec'y: Bert Hamm; Phone: BA 3-5504.

Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves; Services: Sunday 2 P. M.—Lycum Sermonette, Healing and Messages; Sunday 7 P. M.—Healing, Lecture and Messages; Wed. 8 P. M.—Healing and Messages; Minister: Rev. Anna K. Rose.

Hillsville — Alliance Church of Infinite Science, 105 North Washington St.; Rev. Marie E. Roggenkamp, President; Sec'y: Rev. Leon E. Shaw.

Wilkes Barre: Second Spiritualist Church, 7 West Market St.; Services: Wed. & Sun. 8 P. M.; Minister: Augusta A. E. Riddle, 114 Academy St.; Phone: VALley 2-0433; Sec'y: Helen S. Thomas, 202 South Main St.

## **RHODE ISLAND**

Providence: The W. T. Stead Spiritualist Church, 32 Haskins St.; services: Sunday 7 P. M.; Wed. 7:30 P. M.; Sec'y: Edith Crosby, 35 Norwich Ave; Phone: HOPkins 1-0251 (after 6 P. M.)

## **TEXAS**

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sunday, Junior League 8:45 P. M.; Devotional Service 7:30 P. M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

### **Beaumont, Texas**

Progressive Spiritual Christian Center, 1660 Irma St.; services: Sunday 7:30 P. M.; Minister: Rev. Ida Stansbury; Phone: 8-4485; Sec'y: Georgia Ragan.

Golden Rule Spiritual Christian Church, Willow Inn Hotel, 715 Willow St.; Services: Tuesday and Friday 8 P. M.; Minister: Rev. Pearl M. Davis, 812 North St., Phone: 20369.

Fort Worth: Third Spiritual Christian Church, Westbrook Hotel, Mezzanine; Services: Sun. 7:45 P. M.; Minister: Rev. Blanche Hanley, 1560½ West Magnolia St.; Phone: (Home) EDison 2-1427; (Church) EDison 5-3431.

### **Houston, Texas**

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lycum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer, Harry H. Adams.

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# 14 CLASSIFIED ADS

(Continued from Page 13)

## 10 Psychic Artist

**PSYCHIC ARTIST:** Demonstrations during services — drawings in pastels — of loved ones and guides. On tour throughout the United States. Engagements invited from Spiritualistic churches and Camps. Write: Stanley Matrunick, "Psychic Artist," The White Lily Spiritualist Temple, Ashley, Ohio. (P-430)

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## 12 Miscellaneous

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## 13 Dreams

**LANGUAGE OF SYMBOLIC VISIONS** (A Mystic Dictionary, by Frances E. Chamberlain; Price \$1.00, will help solve hidden meanings behind Symbols, Dreams and Visions; Order from author: P.O. Box 46-092, Hollywood 46, California. (P-434)

## 14 Books

**"SELF-HYPNOSIS — A Guide To Its Wonders"** An amazing book by hypnotist Nard King reveals his unique method. It allegedly provides for complete and continuous control of self: emotions, cravings, talents, memory, sleep, etc.; proficient user, wide awake, merely tells himself what he will experience and — it happens! We make no therapeutic claims but enthusiastically recommend this remarkable book to all interested in the subject of self-hypnosis. \$2.00 postpaid, satisfaction guaranteed. Verity Publications, Newfoundland, 37-B, New Jersey. (P-432)

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MARCUS BACH

## HEALING HANDS

(Continued from Page 7, Col. 3)

taken. "Behold," he cried, "I thought, he will surely come out to me, and stand and call on the name of the Lord his God and strike his hand over the place."

Or better still and doubtless more correctly, according to the marginal note, "move up and down his hand over the place."

This must have been the conventional way of treating disease in Syria and Israel in those distant days; so much so that everybody on learning of Elisha's order would have sympathized with Naaman.

Notice the religious feature. The hand itself was not sufficient to ensure the cure: the aid of a god was needed, in this case Elisha's God. Naaman stressed the fact that he ought to have invoked the aid of "the Lord his God," not my God; for in those days each race or even tribe had its own god, and they operated better in their own territory than any other.

### Significant Facts

Scholars when treating of these heathen gods refer to them usually as glorified human beings or "heroes." According to the dictionary, hero worship means "excessive honor or respect shown to a great man." That is why these gods had human attributes, notwithstanding having passed into the spirit world.

It seems strange that only one body of believers have, in modern times, been able to appreciate the truth of this significant fact; and that movement, Spiritualism, is like Elisha and Naaman, turning its knowledge to great therapeutic use. Yet, in almost any treatise dealing with faith healing, Spiritualist healers are sure to be overlooked.

In Ancient Greece and Rome all gods—household and otherwise—were regarded as both able and willing to cure diseases; and these Lares and Penates were, as is well-known, family spirits who, although physically no longer able to be present, never deserted the home spiritually.

From inscriptions by Epidaurus of Angolis we learn that in the 4th century B.C. such diseases as lameness, snake-bite, headaches, tuberculosis, spots on the face, paralysis, and other disorders, were cured by the gods of various temples, combined with massage by priests and faith on the part of the patient.

### Curing the Blind

It is known also that priests resorted to mesmerism, usually passing the patient into a sleep during which they gave him healing suggestions. But a private home could also have a healing sanctuary, and here the gods could heal by means of whoever acted as their instrument.

"In Roman, Greek and Christian times alike," writes the non-Spiritualistic author of Faith Healing in the Encyclopedia of Healing, Religion and Ethics, "great use was made of the hand, and especially the right hand, as an instrument of healing." To the hand must be added objects that could become impregnated by the same mysterious healing force. A touch of the foot, or of a dress, even kissing, were thought to transmit this virtue.

Tacitus, the Roman historian assures us that the pagan Emperor Vespasian was so remarkably endowed with the gift of magnetic healing that he was able to make

## About

## BOOKS

**THE WILL TO BELIEVE** (\$4.00) by Marcus Bach; published by Prentice-Hall, Inc., N.Y.C.; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

**THIS BOOK**, explaining how to give your life new meaning and purpose through the will to believe in the world within you, the world around you, and the world beyond, is endorsed by: Capt. Eddie Rickenbacker, Chairman of the Board, Eastern Air Lines; Lester Milligan, President, American Chamber of Commerce Executives; Rabbi Morris N. Kertzer, New York, N. Y.; L. L. Dunnington, Minister, Methodist Church, Iowa City, Iowa; T. D. Eilers, President, World Insurance Co.; J. C. Penney, Chairman of the Board, J. C. Penney Company; Ralph Bradford, International Vice President, Chamber of Commerce of the U. S. A.; Dorothy Houghton, Past President, General Federation of Women's Clubs; Dr. Norman Vincent Peale, Marble Collegiate Church, New York City; Cecil B. deMille, Paramount Pictures Corp., Hollywood, California; Dr. Pierce P. Brooks, President, National Bankers Life Insurance Co.; Gerald Heard, author, philosopher, lecturer; Harold C. Perham, secretary National Association of Universalist Men; and Craig R. Sheaffer, W. A. Sheaffer Pen Co.

**★ THEY NEW TOO MUCH ABOUT FLYING SAUCERS** (\$3.50) by Gray Barker; published by University Books, Inc., New York City; distributed by Psychic Observer, Inc., Chesterfield, Indiana.

**THIS TRUE** story of what happened to certain researchers and investigators who found where the saucers came from begins with an on-the-spot account of the famed Flatwoods "monster" which landed in a spaceship and terrorized seven witnesses on a dark West Virginia hillside.

What follows is, however, even more amazing, for it is the true, if astounding story of the author's three-year investigation when, fired by the enigma of the Flatwoods panic, he became convinced that flying saucers are real and set out to find what they are.



GRAY BARKER

cures as wonderful as any mentioned in the Bible. He did it, however with spirit aid. The god who rendered him assistance was none other than Serapis.

When in Alexandria, under the inspiration of Serapis, he cured a blind man by anointing his eyes with spittle, and a man with a paralysed hand by permitting him to touch his foot and his garment.

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## A Way of Life

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21 LESSONS



—by—  
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### Lecture Nine

#### THE TEXT

Galatians 6:4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden.

#### THE SUBJECT

Personal Responsibility

**HOW** true are the words above: "For every man shall bear his own burden." Yet, seemingly, we have not realized their truth, nor sought to understand their value for all down through the ages we have persisted in believing that "Jesus paid it all." This has been one of the greatest stumbling blocks in the way of our progression. Think you that a just God would permit one individual to suffer for the collective sins of his brothers, and these brothers to be immune from punishment for their own errors?

Creedists of yesterday would have us believe that such is the case, but we are grateful for our higher knowledge of the teachings of the Man of Galilee, and from them we gain an understanding of our own personal responsibility and we realize that we alone can pay for our errors. Forgiveness by the priest, or the one whom we have injured, may make the mind easier, but it does not stop the results of the immutable law that we have set into motion, and we still must reap what we have sown.

#### Law of Progression

By becoming an individual unto himself, man begins to realize his own opportunity to be what he wills to be. There are no heights to which man cannot ascend provided he makes the necessary effort. Lack of success in our lives can no longer be excused by environment and predestination. Sickness and poverty are no longer regarded as punishment by God for our spiritual misdeeds.

Always remember that you are punished by your sins, and not for them. The law is automatic in its action, and you work out your own destiny as you obey or disobey the natural law of God. Surely a God capable of thinking this universe into being through the operation of the law, (the Word was with God, and God was the Word) could think this war-ridden and chaotic world into harmony again if He chose to break His own laws. He has placed men, embryonic gods, here upon this plane, to work out their own destinies.

This they can do only through the laws of progression. The great law of evolution is no respecter of persons, and while the survival of the fittest seems a cruel decree, yet it is just. Man progresses only as he grows spiritually, and if that progression is gained through war, terror and bloodshed, it is after all the way that man has chosen because his ability to create through the power of thought. Being personally responsible, he alone must work it out and suffer or progress according to his own thoughts and deeds. Ultimately, all will be good and man must emerge from the fires of adversity, created by himself, a stronger and a better man. It is so that man earns his heaven and grows Godward with a knowledge of his own personal responsibility.

#### MEDITATION

God gives to me my freedom. I alone choose, I alone weave. Ill-fashioned or beautiful are my results.

TO BE CONTINUED

## DR. HOLLOWAY LECTURES & WRITINGS

### Miami, Florida

Public meetings thru Aug. 5th in Hotel Everglades, 244 Biscayne Blvd., Sun., Tues., Wed., Fri. at 3:00 and 7:30 P.M. For app'ts. phone 83-8630 or Newton 5-637.

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(P-448)

## COMING EVENTS

Listings in this column are FREE to all Spiritualist Camps and forthcoming Spiritualist Conventions or propaganda Meetings.

June 2-Sept. 2: Summer sessions State Spiritualist Association of Washington, Camp Edgewood, Tacoma, Washington; for 1956 programs, write: Flora Peterson, Route No. 2, Box 539, Tacoma, Washington.

June 10-September 16: Annual summer sessions Parkland Heights Spiritualist Home and Camp Meeting Association, Parkland, Penna; Bert Hamm, secretary.

June 10-Sept. 30: Massasoit Spiritualist Camp, Gloucester, Mass; for 1956 program, write: Mildred Cook, 16 Walker St., West Gloucester, Massachusetts.

June 22-Aug. 19: 69th annual convocation of Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1956 program, write Mable Riffle, Sec'y.

June 24-September 2: 61st annual season of the Freeville Spiritualist Assembly, Freeville, N. Y.; for 1956 program write: Ruth J. Craft, 11 Charles St., Cortland, N. Y.

June 24th-Sept. 3rd: Annual season Cherry Valley Spiritualist Camp, Cherry Valley, Illinois; for 1956 program write: Bertha Chamberlain, P.O. Box 114, Cherry Valley, Illinois.

June 24-Sept. 2: Annual season Lake Brady Spiritualist Association, Brady Lake, Ohio; for 1956 programs write Della Kingsbury, secretary, Brady Lake, Ohio.

June 30-August 30: Annual season Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; for 1956 programs write: Helen S. Ruff, P.O. Box 301, Ashley, Ohio.

June 30-Sept. 2nd: 77th annual season of Lily Dale Assembly, Lily Dale, N. Y. For 1956 program write secretary, Lily Dale Assembly, Lily Dale, New York.

July 1-August 26th: Annual season New Era Spiritualist Camp, Canby, Oregon; for 1956 programs write Herman Richter, Route 1, Box 517, Canby, Oregon.

July 1-Aug. 27: 55th annual season Western Wisconsin Spiritualist Camp Association, Wonewoc, Wisconsin; for programs, write: Rose Kress, 1522 South 73rd St., West Allis, Wisconsin.

July 1-September 2: Summer sessions First Spiritualist Church, Onset (Cape Cod) Massachusetts.

July 1-31: Annual season of the National Spiritualist Alliance of U.S.A., Lake Pleasant, Massachusetts; or 1956 programs write Sec'y, Marion A. Rockwell, 47 Mt. Vernon St., Fitchburg, Mass.

July 1-September 2: Annual season of Connecticut Spiritualist Camp meeting Association, Pine Grove, Niantic, Conn. For 1956 programs write Henrietta Williams, secretary, 1 Cherry St., Pine Grove, Niantic, Connecticut.

July 14-Aug. 19: Annual summer season of The Crystal Fountain Spiritualist Camp Association, Sherwood, Ohio; for 1956 programs, write: C. E. Renollet, Sherwood, Ohio.

July 14-Sept. 3: Annual season Harmony Grove Spiritualist Camp, Escondido, California; for 1956 programs, write: Bonnie Hughes, 1224 East 63rd St., Long Beach 5, California.

July 22-Aug. 19th: Annual season Temple Heights Spiritualist Campmeeting Ass'n, Northport, Maine; Sec'y: Edythe B. Meader, Box 236, Togus, Maine.

July 29-August 26th: Annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1956 programs write: Grace L. Struve, 2423 North Third St., Clinton, Iowa.

August 22nd-26th, 1956: 12th Annual convention of the Federation of Spiritual Churches and Associations, Inc., Robert Treat Hotel, Newark, N. J.; Rev. Minnie Corb, 248 Kingsland Road, Nutley, N. J., chairman.

October 5-4-7, 1956: Second Annual Congress of the American Federation of Spiritual Mediums, Inc., National Headquarters, 4935 S. Greenwood Ave., Chicago 15, Ill.; for 1956 programs write secretary, Elsa Nye.

October 13-14: Annual convention of the Spiritualist National Union, Niagara Falls, Ontario, Canada; for information write Harry E. Woodhouse, 1143 Morrison St., Niagara Falls, Ont., Canada.

October 16, 17, 18: 2nd annual convention of the Associated Psychic Science Churches, Inc., Wisconsin Hotel, Milwaukee, Wisconsin; secretary, Joseph Sax, 7726 West Center St., Milwaukee 10, Wisconsin.

October 8th-13th: 64th annual convention of the National Spiritualist Association, Sylvania Hotel, Philadelphia, Pa.; for information write Rev. Anna K. Rose, 1004 W. Wyoming Ave., Philadelphia 40.

October 24-24: 2nd annual Lyceum conference sponsored by the National Spiritualist Association, Way Memorial Temple, Wheeling, West Virginia; Chairman: Lawrence Gasaway, 91 Laipie St., Bridgeport, Ohio.

Dec. 30, 1956-March 31, 1957: Annual season of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; for programs, write: President, Ray Babcock, Cassadaga, Florida.

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## F. S. C. BOOSTER



**Catherine F. Varner**, 19507 Schoolcraft Ave., Detroit, Michigan, editor and publisher of a Spiritualist Bulletin; member of the Supreme Council of the Federation of Spiritual Churches and Organizations, Inc.

At each annual convention this F. S. C. booster organizes large groups—traveling by bus—this year it will be Newark, N. J.

**San Francisco, California:** The Little Church of St. Andrew's (see photographs page 5) was founded by Rev. Alda Sheierman in 1949. She will reside in the parish house next door to the church, 2005 Fifteenth St.

According to Rev. Sheierman: "The new home of The Little Church of St. Andrew's, originally St. Luke's German Evangelical Church of San Francisco, copied exactly from one of the quaint churches in Switzerland, was erected in 1904, predating the fire and earthquake of 1906.

"The church building, and the parish house adjacent, were undamaged in that catastrophe and still stand as one of the unchanged landmarks of this city.

"The stained glass windows were imported from Italy in 1914, but it was not until 1930 that the fine pipe organ was installed. At that time the architects showed great foresight and ingenuity by installing a spring floor which allows for the vibration of the very low and the high notes of the organ without reverberating through the building itself. This was discovered when the present congregation made extensive interior improvements.

"At the same time, the church was repainted inside and out, and even the parish house is being remodeled to make it even more modern and livable. The large recreation hall, the well-equipped kitchen, and the class room on the ground floor make the little church complete in every way."

**Denver, Colorado:** The fifth anniversary of the Spiritual Science Association was held recently (May 25) at 321 Tabor Building, according to Rev. Sophie E. Busch-Tracy.

At this service, Mary B. Pearson was ordained; degrees of assistant ministers were conferred upon: Loroka White, Sara and John Calabrese; Anna Donatz, and Elizabeth May; certificates of recognition: Corabelle Ogilvie and John Juul.

**Philadelphia, Penna:** According to Rev. C. Harrison Engel, pastor of the First Association of Spiritualists, Master and Broad Sts., three outstanding Spiritualist workers were featured June 3rd, when Ethel Post-Parrish, James Parrish and Lena Barnes Jeffs were presented.

While the church is closed during the summer months, Rev. Engel will serve Spiritualist camps in Maine: Lakewood, Etna and Temple Heights, as well as camps in Pennsylvania: Silver Belle and Parkland Heights.

**New York City:** Dr. Henry Tudor Mason was master of ceremonies at a recent Spiritualist rally, held in the Crystal Room of the Great Northern Hotel.

The rally was sponsored by the National Congress of Healers and Spiritual Consultants, Inc., who during the last evening of the rally presented a string quartet led by Jack Green of the Telephone Hour; soloist, Rev. Elsa Strassburger.

Others participating in the lecture, healing and message service: Rev. George Henry Clark, Rev. James J. Byrne, Rev. William Du-

## CHURCH NEWS

Bois, and Rev. Minnie E. Corb, chairman of the forthcoming convention of the Federation of Spiritual Churches and Associations, Inc., to be held August 22-26, at the Robert Treat Hotel, Newark, New Jersey.

**Cassadaga, Florida:** The annual session of Southern Cassadaga Spiritualist Camp-Meeting Association will open Sunday, Dec. 30, 1956, and close March 28, 1957, according to president, Ray Babcock. Speakers and mediums: Billy Turner, Cassadaga, N. Y., December 30-January 24; Rev. Arthur Ford, Coral Gables, Florida, January 27-February 7; Rev. C. Harrison Engel, Etna, Maine & Philadelphia, Penna., February 10-28; and Rev. Curtis B. Morris, Columbus, Ohio, March 3-28.

Services held every Tuesday, Thursday and Sunday throughout entire season.

Board of directors for coming year: President, Ray Babcock; Vice-President, Russell Parker; Secretary, George R. Blodgett; Treasurer, Henry A. Schmid; Trustees: Henry Seaman, Justin A. Williams and O. L. Deaborn.

**Wonewoc, Wisconsin:** The annual summer session of the Western Wisconsin Camp Association opened July 1st and will close August 27th, according to vice president, Rose Kress, 1522 South 73rd St., West Allis 14, Wisconsin.

Speakers and mediums featured: Rev. Floyd Humble, Bloomington, Illinois; Rev. and Mrs. E. H. Branch, Alexandria, Indiana; Rev. Warren M. Smith, Coldwater, Michigan; Rev. Frederick W. Mitchell, Schenectady, N. Y.; Rev. Henry M. Paulson, St. Paul, Minnesota; John Kahler, President Minnesota State Spiritualist Association, and Daisy Tait, Stillwater, Oklahoma.

Others listed on the program: John Koorn, Howard C. Lemire, Leah Golin Reininger, Elizabeth Grokowsky, Rev. Molly Ebert, Clara Twele, Rev. Melvin O. Smith, Dorothy Turvey Smith and Rev. F. Lorenz Lamping.

Other mediums and healers presiding at the camp the entire session: John Mann, Lucia Herman, Lena Klein, Mary Pritchard, Myrtle Allen, Elizabeth Folkush, Myrtle Branch, Addie Swaer, Martha Schmaelzle and Guy Staley.

The board of directors: President, Martha Schmaelzle; Vice President, Rose Kress; 2nd Vice President, Fred Fiebrantz; Treasurer, Lucia Herman; and Secretary, Dorothy Kuhlmeier. Trustees: Clara Twele, John Allen, Charles Pritchard, and Walker Schoeknecht.

**Etna, Maine:** Annual summer sessions at Etna Spiritualist Camp open August 5th and continue through September 2nd, according to Estella A. Campbell, Winterport, Maine.

At the recent annual camp June meetings, the following speakers and mediums were featured: Alice L. Mooers, Reuberta S. Byam, and Rev. C. Harrison Engel.

The Maine State Spiritualist Reunion Day was celebrated July 15.

**Canada:** Rev. Arthur Ford, internationally-known medium, has been featured recently by the Spiritualist National Union.

From June 3 through June 14 Rev. Ford conducted propaganda meetings from Toronto to Montreal: Toronto — Canadian Legion Memorial Hall; Church of Spiritualist Upliftment; Springdale Spiritualist Church; Britten Memorial Church of Canada; and Moat Memorial Spiritualist Church; and Hamilton — East Hamilton Spiritualist Church and First Spiritualist United Church.

**LeRoy, Illinois:** According to Rev. Richard Ireland, pastor of the Crumbaugh Spiritualist Church, one of Chicago's outstanding mediums was honored July 1st at their annual service commemorating the late Mr. and Mrs. Crumbaugh, whose endowment made the church possible.

The medium featured was Rev. Maria Carlyea, minister of Chantoa of Zaya Church, Chicago, Illinois.

**Royal Oak, Michigan:** Leaders and members of the Lyceum, sponsored by the First Spiritualist Temple, have many times conducted services according to president, Margaret Blackburn, assisted by Ronald and Elsie Beesley; James Dawson, Mr. and Mrs. Harry Baird and others.

Says Mrs. Blackburn: "We are glad for the opportunity afforded these young people and marvel at the knowledge they have gained regarding Spiritualism. They will, indeed, be the Spiritualists of tomorrow."

**Lansing, Mich.:** The 16th annual conference of the Spiritualist Episcopal Church last June, at Hotel Olds, was well attended, according to Margaret Hosmer, Diamonddale, Michigan.

Board of Clergy for 1956: Presiding Clergyman, Rev. Dorothy Flexer, Sarasota, Florida; Appellate Clergyman, Rev. Ruth L. Walling, Eaton Rapids, Michigan; Associate Clergyman (District #1), Rev. Austin D. Wallace, Eaton Rapids, Michigan; Associate Clergyman (District #2), Rev. Irene Slocombe, Toledo, Ohio; Associate Clergyman (District #3), Rev. Lillian Dee Johnson, St. Petersburg, Florida; Mental Medium, Rev. Sylvia Birchfield, Chicago, Illinois; Physical Medium, Rev. Rosemary Jackson, Chicago, Illinois; 1st Divine Healer, Rev. Claude Jewell, Lansing, Michigan; 2nd Divine Healer, Rev. Lloyd Chase, St. Petersburg, Florida; 3rd Divine Healer, William Pryor, Portsmouth, Virginia; Missionary-at-Large, Rev. Ella Sutton, Owosso, Michigan.

Official Board of Directors: President, Richard Berry, Lansing, Michigan; Vice President, Rev. Joseph Donaldson, Columbus, Ohio; Secretary, Cyril Sayles, Lansing, Michigan; Treasurer, Harold Smock, Lansing, Michigan; Trustees, Rev. Peninah Umbach, Columbus, Ohio; Rev. Marie Parrish, Owosso, Michigan, and Rev. Clara Johnson, Minneapolis, Minnesota.

## CHRISTENING SERVICE AT NEW YORK CITY



The photograph above was taken at the Temple of Light, 152 W. 42nd St., New York City, when christening services were held for Marion Sarah Plastina, infant daughter of Rev. and Mrs. Nicolas Plastina, Pine Grove, Niantic, Connecticut. Rev. Harriet Whitehead officiated; godparents: Rev. Fred W. Schneider, president of the Spiritual and Ethical Society and Adelaide Young, Connecticut Spiritualist Missionary.

Rev. Plastina, associated with the Spiritualist ministry for the past eighteen years, is president of the Supreme Council of the Independent Associated Spiritualists, a national organization. He is a clairvoyant, trance medium and healer.

Marjorie Plastina is remembered as a child medium of New York City, who at the age of twelve delivered spirit messages at the Temple of Light. From an early age she had the faculty of recognizing and conversing with spirit children, learning they are as alive as those of the earth plane.

Left to right, Miss Young, Rev. Whitehead, Marjorie Plastina, Mrs. Plastina (holding child), Rev. Schneider and Margaret Fitzgerald.

## PASSES AWAY



**Alda Madison Wade** (above), passed away May 25th at Tampa, Florida.

Mr. Wade was a native of Wayne County, Michigan. Following his graduation from Michigan State Normal College in 1908 he was superintendent of a system of schools in the Upper Peninsula. He was a Mason and a Shriner.

Mr. Wade, interested in Spiritualism for a number of years, spent many summers at Camp Chesterfield, where he communicated with his recently deceased wife, Marianna Perk. He was a member of the Shrine of the Master Spiritualist Episcopal Church, Tampa, Florida.

In recent years he published two books: "At the Shrine of the Master" and "Evidence of Immortality."

**New York City:** Services continue at the Spiritualist Temple of Light Church, 163 W. 71st St., according to minister, Rev. Jean Dolores Stewart.

A successful "Cooperative Bazaar" was staged recently by Rev. Glenn Argoe and Rev. Stewart.

**Northport, Maine:** The annual season of the Temple Heights Spiritualist Camp Meeting Association, currently opened July 22 and will close August 19th, according to Edythe B. Meader, Box 236, Togus, Maine.

During the entire season Rev. C. Harrison Engle and Rev. Harre C. Milesi will be featured. Others listed on program: Rev. Mae Potts, July 22-27; Mildred Mason, July 29-Aug. 3; Rev. Melvina Krauss, Aug. 5-10; and Rev. Arthur Ford, Aug. 12-19.

**Buffalo, N. Y.:** According to Rev. Sandy Wendling, minister of John Carlson Memorial Spiritual Church, 1045 Elmwood Ave., regular church services will be held throughout the summer months.

Medium scheduled: Rev. M. McBride Pantan, St. Petersburg, Florida, July 15-21; demonstrations of physical mediumship afternoon and evening by appointment only. Medium's day, the first and third Sunday of each month.

Rev. Wendling is scheduled to serve Lily Dale Assembly, Lily Dale, N. Y., July 6th, Aug. 19-20-21, and Sept. 1st. She will visit Chesterfield Spiritualist Camp first week of August.

Other speakers serving the church: Rev. John Sheriff, Rev. Julie Kepler and Rev. Norman Fredriksen. Gertrude Belton, English medium, is also currently serving the church.

**Chicago, Illinois:** The fifteenth anniversary of St. Paul's Spiritual Church, 4201 West Armitage Ave., was celebrated recently (June 27), as was the ordination of its minister, Rev. Louise Quian.

Speakers and mediums featured: Rev. Ruth Foster Hadeck, Church of Higher Spiritualism; Rev. Fred Peiper, First Fraternal Spiritualist Church; and Rev. Alma Poczatko.

Others present: Rev. Anthony Camardo, First Liberal Psychic Church; Rev. Sophie Schaffer, Silent Prayer Sanctuary; Rev. M. Fuller, Little Church of the Shepherd; Dolores Lauterback; Lucy Bjarnum; Anna Runke, and Ida Tripoliti. Musical renditions by: Clara Wendland, First Fraternal Spiritualist Church.

Members of the committee sponsoring the service: Mary Morse, Clara Hansen, Anna Olsen, Frances Finstad and Emma Mohan.

**Niagara Falls, Canada:** The Twenty-Eighth annual convention of the Spiritualist National Union will be held October 13 and 14, according to convention secretary, Harry E. Woodhouse.



**CARLA FARYLL**, who co-stars with Andre Farnese in the unusual motion picture, "The Body Is A Shell." In real life Carla is Mrs. Farnese. She met her husband while working in a motion picture where Andre was serving in the USAF. She is a film star in her own right on the continent and was persuaded to accept the role in "The Body Is A Shell" by her husband, who was eager to return to America. Carla has a fine singing voice. She plays the wife in "The Body Is A Shell."



**MERLE S. GOULD**, producer and director of the controversial motion picture, "The Body Is A Shell." He served 11 years in the USAF and flew 39 combat missions in the South Pacific during World War II. Determined to find out what happens after the last heartbeat, he returned to Hollywood and after a quest for the answers decided to make the picture based on the premise that there is life after death. He has a tremendous interest in metaphysics, hypnosis and psychology. Gould plays the part of Knobby Garfield, a public relations man in "The Body Is A Shell."

## A FILM IS BORN

(Continued from Page 7, Col. 2)

ing her husband in a dream, realizing fully, the survival of his soul. In the morning, Paul Jackson takes leave of his wife and child who are discussing their dreams, and he follows the spirit guide to his new home, the spirit world, where he is going to learn the laws which will allow him to guide and protect his own family.

On the way to the etheric realms, they meet Tommy, the little boy spirit, who joins them to learn bigger and better things than to work an ouija board or make pebbles fly at a window.

This, then, is the bare outline of "The Body Is A Shell." It is only a small glimpse into the world of the soul, a world which we all shall soon inhabit.

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# "THE BODY IS A SHELL" A White Knight Production

Produced and directed by Merle S. Gould  
Story and screenplay by Peter Ballbusch

Andre Farnese  
Wesley La Violette

Carla Faryll  
April Lynn

Paul Barry  
Dennis Gould

## THE MAKING OF A PSYCHIC PICTURE

### Review of Film

## 'The Body Is A Shell'

—By—  
COL. A. E. POWELL

AT THE Marcal Theater, Hollywood, a new era has opened, with a film, "The Body Is A Shell," showing and telling what happens when you die.

Paul Jackson is an insurance man, investigating a medium, who gives financial advice. He is a completely materialistic skeptic of all things psychic. Killed in a motor accident, he finds himself fully alive, but bewildered when wife and small daughter do not see him, take no notice of him. At his office, too, he is ignored. In a mirror, he sees no reflection of himself. Then he knows he is—"dead!"

At the mortuary, he sees his body: also a spirit guide. But he refuses to plunge into the spirit-world until he has convinced his grieving wife and child that he still lives on. Hard he tries: but the poor girl's despair is too dense a wall to break through. His family cannot hear what he tells them about the valuable papers, thrown from his car, now lying on a rubbish pile. Eventually, the child dreams of Daddy, and the papers, which are duly found.

Much help comes from an artist, who is psychic, and creates metaphysical pictures.

The distracted wife seeks help and enlightenment from priests of four different religions. Words she hears in plenty. Bland, meaningless platitudes, texts, and clichés. Nothing to bite on. No more consolation than from a block of ice.

This is no slick, high-budget, Hollywood production, with sets and montages and camera tricks and glamorous "stars." Scenery and backgrounds are just ordinary, taken in lived-in houses and offices. These are not actors.

### Not Humdrum

They are people: they might be from the next street. They could be you, your own family and friends. The story is ordinary: the

Produced and Directed by Merle S. Gould  
Story and Screenplay by Peter Ballbusch  
Production Manager Charles Schwartz  
Cinematographer Aldo Farnese  
Musical Direction Dr. Wesley La Violette, Joseph Zimanich  
Film Editing Supervision Ashcroft Film Company  
Edited by Irving Berlin Ace, Alan Antik Ace  
Sound Recording by Peter Axman  
Sound Services by Picture Recorders  
Makeup by Max Factor of Hollywood  
Wardrobe by "Goldie"  
Western Electric Recording

### CAST

Paul Jackson	Andre Farnese
Sue Jackson	Carla Faryll
Dianne Jackson	April Lynn
Edgar Evans	Wesley La Violette
Isiah Davis	Paul Barry
Stanley Jaeger	Peter Ballbusch
Knobby Garfield	Merle S. Gould
Laura Jaeger	Katherine Whitman
Recorder	Leo Wagner
Tommy	Dennis Gould
Madam Zobina	Wanda Gelson
Mr. Kramer	Samuel Stein
Detective	George Crona
Mrs. Hanson	Carol Bahrenburg
Tramp	Herman Caputo
Isabelle	Valerie Mjolness
Detective	Joe Longo
Detective	Vern Moore
Detective	Richard Jacobs
Photographer	David S. Taynton
Policeman	Joe Avila
Minister	Rev. Amos Thornburg
Rabbi	Dr. Kaiman Friedman
Swami	Swami Prabhavananda
Priest	Father G. W. Wienman
Narration by	Scott Douglas

plot is commonplace. Such things have happened ten thousand times. The whole production is entirely unsophisticated. It might happen to anybody—to you or me.

There lies the art. A humdrum story that grips and seizes you: it tears into you. Be sure you have a handkerchief. I don't know how long it lasted. It seemed like 10 minutes. I doubt if any eyes were dry. Mine weren't. Tragedy? Pathos? Comedy? All of them. This is life as it is, death as it is—for most—but should not be.

### Dead People?

That is the pathos. These poor run-of-the-mill folks: knowing little of what life really is, less than nothing of "death," when life goes on in fuller, freer measure. Priests and parsons, knowing nothing, can give but cold words to the hearts that weep hot tears, in shattering, hopeless grief.

I asked Mr. Gould, the Producer, what he is going to do with this picture. "It's going all over the world," he said: "here is a man from Denmark that wants it."

I told him his picture had one great fault. It is, today, the only one of its kind! We, the world, need

such pictures, more and ever more.

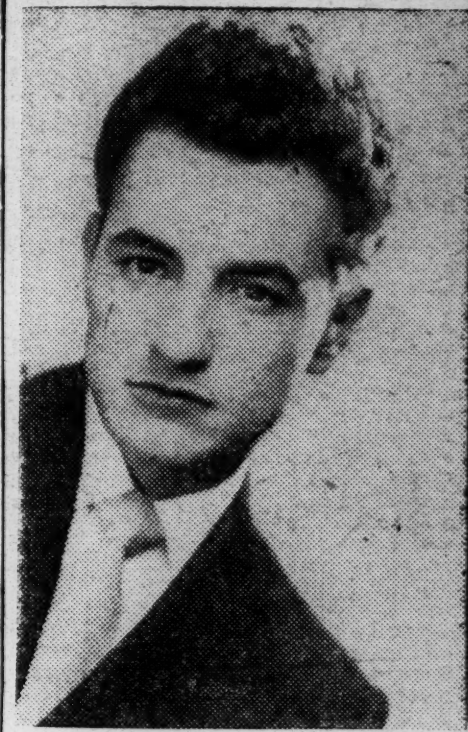
The age is ripe: people want to know. They famish. Limitless the vista for writers and producers. Not one, but two worlds they now have to show us. A new range of plots, new situations and problems, new techniques and new camera-tricks. New inspiration and, greatest of all, new hopes.

No: I am wrong. New knowledge, new certainty. Dead people? There are none—unless it be ourselves. The "dead" are more alive than we are. Show them to us. Show us how we can feel, hear, see them, and how we can talk to one another.

"White Knight Productions" has compiled the foreword to a new volume of motion-picture history. Pardon the word-play, but they have let light into the night, and the darkness and gloom have gone in illuminated understanding. Now we can see, in what we used to say was dark.

### Only the Beginning

Go to it, Ye White Knights! Tilt your lances, of wit and humor, of satire and knowledge, against the sorrow-loaded shadows of ignorance. Speak to grieving hearts:



**ANDRE FARNESE**, who co-stars with Carla Faryll in "The Body Is A Shell." While serving in the USAF he formed entertainment groups to tour Europe. He has played in several motion pictures on the continent, even directed a few. A close friend of an Air Force buddy, Lt. Merle S. Gould, producer-director of "The Body Is A Shell," it was an easy matter for Lt. Gould to persuade him to play the leading male role in his picture. Farnese plays Jaul Jackson in "The Body Is A Shell."



**PETER BALLBUSCH**—wrote the original story and screenplay "The Body Is A Shell."

A noted writer, director and metaphysician, Ballbusch was director of montage at M.G.M. Studios for 19 years. Ballbusch received his metaphysical training with Dr. Carl Jung and Dr. Rudolph Steiner in Switzerland, and is presently a metaphysical group leader for the Association of Research and Enlightenment, an Edgar Cayce Group. Ballbusch has written a book titled, "The Body Is A Shell," which was published simultaneously with the premiere of the picture. The book incorporated many of his unusual metaphysical experiences and his sincere beliefs about life after death.

Ballbusch plays Stanley Kramer, the metaphysical friend in "The Body Is A Shell."

take from temporary bereavement its sting. With your battle-axes of proven facts, hammer on the murky wall of unnecessary out-moded ignorance.

Even if you have to shiver the stained-glass windows of Churches and Temples, let the sunlight enter. Better windows will we give you. Blow the trumpets of Psychic Truth till down in ruins fall the walls of Jericho, and the imprisoned can roam through Two Worlds, and know that their true home is vastly wider and finer than they knew.

No one, who has ever seen this picture, will ever forget it.

The last words thrown on the screen were: "This is not the end: it is only the beginning." True as that is of earth-life, so may it be of the White Knights' enterprise and enterprises.

### PSYCHIC OBSERVER REPORTER INTERVIEWS STARS AT PREMIERE



The photograph above, taken before the World Premiere of the picture "The Body Is A Shell," shows, left to right: Wesley La Violette, Col. Arthur E. Powell, Psychic Observer feature writer; Peter Ballbusch, Leo Wagner, James Crenshaw, Psychic Observer reporter, Carla Faryll, Andre Farnese and Merle S. Gould, producer of the film.

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